

GODS  
LOVE-TOKENS,  
AND  
THE AFFLICTED  
MANS LESSONS:

Brought to light, and layd  
before him in two fruitfull and  
seasonable Discourses upon  
*Revel. 3. 19.*

Comforting under, and directing  
unto a right use of our personall,  
and publike crosses and calamities

By JOHN TRAPP, *M. A.* and Preacher  
of Gods Word at Luddington in  
*Warwick-Shire.*

HEB. P2. 6.  
*Whom the Lord loveth, he chasteneth.*

*Aug. Confess. li. 10 c. 4.*  
*Amor ille paternus, sine approbet me, sine*  
*improbet me, diliger.*

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- 11.5





TO  
THE RIGHT  
Honourable, and  
most vertuous La-  
dy, the Lady ANNE,  
Coantesse of *Mid-*  
*dlesex.*

RIGHT HONOURABLE,

**Y**OVR late No-  
ble acceptance  
of these rude  
and raw Medi-  
tations, conceived at first  
for mine owne, but preacht  
for your Honours solace  
(when once the *Father of*  
*spirits*, by transplanting  
your darling-daughter\* in.

A 2

to

*Hebr. 12. 9.*

*\* That hope-  
full young  
plant, the  
Lad, Susan-  
na Cran-  
field.*

## The Epistle

into his heavenly Paradise,  
had assign'd you a share in  
our common calamity )  
hath now occasioned and  
encouraged me to this o-  
ver-bold Dedication. You  
looke not, Madam, I be-  
leeve, for courtship and  
complement from a man of  
my coate and quality : And  
to *give flattering titles*  
were ( besides the dint of  
the divine displeasure) to  
despite you with seeming  
honours. A downe-right  
truth takes far better with  
an honest heart, then  
a smooth supparasitation.  
But were your Honour of  
their straine that *sound a  
trumpet before them in the  
streets, and love long  
lutations in the Markets,*  
might,

*Iob. 32. 22.*

*Matth. 6. 2.*

*Matth. 23. 7.*

*Dedicatorie.*

might perhaps, as fitly and as fully as another, tell the world of your singular humility in height of honours, your heart-attracting Courtesie to those of meanest ranke and quality, your exemplary readinesse to relieve the poore Afflicted, your uncessant paines in getting knowledge, and so futable a practise of that you know, as hath made my selfe, and many more judicious, to value your Honour not according to these outward vanities, but those inward vertues which the very Heathens accounted the only true Nobility \*. But I know well, both how hard it is for the best to profit by praises, and

A 3 how

\* Nobilitas  
sola est atq;  
unica virtus.  
*Juvenal.*  
Nobilis gene-  
re, nobilior  
sanctitate  
*Augustin.*  
epist. 179.

7  
*The Epistle, &c.*

*Eſay 48.17*

*Iaſes 1.5.*

how little they deſire  
them that beſt deſerve  
them. I ſhall therfore turne  
praiſes unto prayers, be-  
ſecching him who teacheth  
His to profit, who giveth  
wiſdome liberally, and up-  
braids not, to give your  
Honour a right ſanctified  
uſe of former croſſes, and to  
crowne the Calendar of  
your life (for future) with  
many Fetiuals. So pray-  
eth He that is, and will  
be 24 OC 62

*Your Honours moſt hum-  
bly devoted in all duty,*

JOHN TRAPP.



## The Preface to the Reader.

**I***t is, I must needs  
say, an over-just  
complaint of a Re-  
verend writer <sup>a</sup>,  
that Presses are already op-  
prest, the world abounding  
with bookes even to satiety,  
and surfeit. And of Another,  
that the untimely brats of  
mens braines fly thicke up  
and downe the world, in  
this scribbling Age <sup>b</sup>. And  
of a Third, that too many set  
forth in print, some, their  
owne wit, more, their owne  
folly <sup>c</sup>. Whilest, with Demi-*

*a D. King  
Lect. upon  
Iona. Pref.*

*b Passim cir-  
cumvolitant  
in hoc feraci  
chartarum  
seculo huma-  
ni cerebelli  
Minerva. D.  
Trid. Last.*

*c Hezek. Re-  
solv.*

## The Preface

d Non quid,  
sed quantum  
&c. Hier. in  
Apol. ad  
Dominionem.  
e λαλεῖν ἀ-  
γιστος, αὐτο-  
νὰ τῶν τῶν  
δὲ λέγειν.  
Plutar.  
f Matth. 6. 7.  
confer Eccles.  
10. 14.  
g Amhores  
non debere  
libros, sed the-  
sauros com-  
ponere. Di-  
mnus Pise.  
Sic Pliny  
Opus Erasmo  
thesaurus est,  
imò verè  
mundus re-  
rum cogniti  
dignissimam  
h Idem ter-  
moni congru-  
it quod num-  
mis &c.  
Schynx.  
i Non nume-  
randa suffia-  
gia, sed expen-  
denda.  
k Vasa quæ  
magis conti-  
nent, minus  
sonant. Sen.

nio in St. Hierome, they  
care not What, but How-  
much they utter<sup>d</sup>: with Al-  
cibiades in the Moralist,  
they talke much, but speake  
little<sup>e</sup>: or with those triflers  
in the Gospell, they hope to be  
heard, for their much bab-  
ling<sup>f</sup>. These forget, belike,  
that Writers should set forth  
not Treatises, but Treasu-  
ries<sup>g</sup>: and that words (as  
monies) are valued by their  
matter, not by their multi-  
tude<sup>h</sup>: and (as suffrages)  
they passe not among wise-  
men, by tale, but by weight<sup>i</sup>.  
Great talkers, indeede, would  
be thought eminent: and  
some that publish much,  
affect to be publike; albeit  
they sound, many times, from  
their emptinesse onely<sup>k</sup>.

Where-

## to the Reader.

Whereas the deepest waters  
are leſt heard<sup>1</sup> : and thoſe  
orient ſtarres ; the higher  
they are ſet ; the leſſe they are  
ſcene. The beſt and biggeſt of  
them, as they appeare not at  
all by day ; ſo by night, they  
ſhew themſelves but ſmall in  
their hugeſt Orbes, and but  
ſlow in their ſwifteſt moti-  
ons<sup>m</sup> : beſides many a goodly  
one, that becauſe of height  
comes not within our ken or  
account. I wot well, there's  
never a mothers child of us  
that is not too much the true  
child of our great grand-mo-  
ther. We have each of us  
(ſaith our Engliſh Seneca)  
an Eues ſweet-tooth in our  
heads, and would be more  
than we are : Every man  
would be either (τῆς) or (ὁ)

The-

I Lene fluit  
Nilus, ſed  
cunctis amni-  
bus extat Vti-  
lior, nullas  
conſeſſis  
murmure vi-  
res. *Claudian.*

m In maxi-  
ma ſui mole  
ſe minima  
eſtendunt  
ſtella.

## The Preface

n B Hall. E-  
pist.

ο ἡδιστον ἀ-  
κροα ε-  
παινος. Xe-  
noph.  
p digito mon-  
strari, &c.  
98 πρῶτον  
ὁ Δημοσ-  
θένης  
r Legatir  
Beſ. Annot.  
in Ioh. 2. 20.  
1 B. Hawk.  
Apol.  
r Heb. 12.  
u P/al. 83. 3.  
Equidem plu-  
ris fecerim  
justam com-  
mendationem  
unius alicujus  
pij & boni  
viri quàm ad-  
mirationem  
stultam totius  
multitudinis.  
Rel. in Ioh. 3.  
28.

The man, or Some-body<sup>n</sup>.  
The sweetest hearing (how-  
ever dissembled) is ones owne  
commendation<sup>o</sup>: and he is a  
rare man that hath not some  
Babel, whercon he bestowes  
paines and cost, either to be  
pointed at<sup>p</sup>, and talked of, as  
Demosthenes<sup>a</sup>, or to curry  
favour with the common-  
sort, as Herod<sup>r</sup>. For my  
selfe, truly, as I looke not to  
please all (mens fancies being  
as different as their faces<sup>s</sup>)  
so, if I may approve my  
poore paines to Christ the  
Judge of all<sup>r</sup>, and to his  
Hidden ones<sup>n</sup>, the godly ju-  
dicious, I have enough, and  
shall well enough comfort my  
selfe with that white-stone,  
Rev. 2. 17. against the blacke  
coales (if any such be) of the  
more



## to the Reader.

more malevolent\*. It was a sweet and savoury saying of Oecolampadius: I should be loth to speake, or write ought that Christ should disallow<sup>y</sup>. He (truly) is that master to whom every man stands or falls<sup>z</sup>: and one good look from him, is instead of all acclamations. For, not he that commendeth himself, saith that great Apostle; nor he whom the world comends, is approved; but he whom the Lord commendeth. Wherefore, let him that glorieth, glory in the Lord, 2 Cor. 10. 17, 18. There are, that glory in themselves, as those ancient Gnosticks\*, and our moderne Iesuites<sup>a</sup>; sacrifice to themselves, as Sejanus<sup>b</sup>, and those Babylonians, Hab. 1. 16. set up

x Malis displicere, laudari est. Sen. y Noli aliquid loqui vel scribere, quod improbatum putem Christum.

z Rom. 14. 4.

\* Gnostici se solos fontem veritatis habuisse, &c. Iren. lib. 1 cap. 24. a Iesuita non potest esse haereticus: & Imperium literarum est penes Iesuitas. Casaub. ex Apologista. They vaunt that the Church is the soule of the world, the clergy of the Church, and they of the Clergy. Sand. rel. of West. relig.

b Sejanus sibi sacra facere solebat. Dio in vita Tiber.

## The Preface

up, and serve themselves of Christ and his service, as Judas and his successours; that rob him of his rent, and run away with his glory: dealing with his worke, as once Phydias the famous Carver, did with the Shield of Minerva, wherein hee so cunningly enchased his owne countenance, that it could not be defaced, but the Shield must be disfigured. Such were those flaunting Preachers of Philippi, that to carry away the bell from a better man<sup>c</sup>, sought to set up themselves in the hearts of their hearers. And such are those deceitful workers<sup>d</sup> now a daies, as pretending to be Christs spokesmen, will needs bee his corriwallts (upon the matter) whiles they  
give

c Philip. 1.  
16.

διεργαζομενοι  
ἐναντιον.  
2 Cor. 11. 13.

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give out themselves for some great ones<sup>e</sup>, with Simon Magus, *Act. 8. 9.* and interest themselves (as he, too far) in the peoples affections, *ver. 10 11.* These cannot preface to their works, as those ancients did *Θεός*, *Θεός*<sup>f</sup>: but may justly be witted, as that Pope was pithily; when he had engraven upō the gates of his new. built Colledge: *Vtretchit* (where he was borne) planted mee; *Lovain* (where he was bred) watered mee; but, *Cæsar* (who had promoted him to the Popedom) gave increase: *A merry Passenger* underwrote; Here God did nothing<sup>g</sup>. So, God is not in all the thoughts<sup>h</sup> of these self-seekers, that thus intervert one part of the price; with that

<sup>e</sup> Testis est Iustinus, quod hic statuum habuerit inter pontes Tiberis cui insculpebatur, *Simoni Deo Sancto.*

<sup>f</sup> *Cæz. Rhodig. ex Pausania.*

<sup>g</sup> *Papa Hadrianus cum Lovanii collegium magno sumptu struxisset. &c. Hominis vanitatem redarguit alius subscribens, Hic Deus nihil fecit. Patet in 1 Cor. 3 6. h Psal. 10. 4.*

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i Psal. 4. 2.  
כִּי

k Mat. 6.

12 Cor. 7.

that ill-couple, Acts 5. 2. whiles they turne Gods glory into shame, loving vanity, seeking after lyes<sup>i</sup>. The word there used, signifieth such a lye, as deceiveth mens expectations, Psal. 89. 35. Isa. 58. 11. 2 King. 4. 16. Of w<sup>ch</sup> sort, by a specialty, is that smoke of popular applause, which the higher it mounts, the sooner it vanisheth. Verely, saith our Saviour to such, (and it is fearfull) they have their reward<sup>k</sup>: all they are ever like to have; let them make them merry with it. But what speake I of merriment? when the best that can come of such mens wood, hay, stubble, laid upon the common foundation, is Repentance to salvation<sup>l</sup>, yet so  
as

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as thorough the fire \*: besides the losse of their worke, if not of some part of their wages, when the day shall declare it<sup>m</sup>: that is, when the light of the Truth, Rom. 13. 12. or Time the father of Truth, or that Day of death, (when many recognize, and recant their errors) shal shew them their Sin. Good S. Austin cryed to God, to pardon the vanities of his youth, and especially this, that hee had preached ut placeret, non ut doceret, to delight the eare, more than to smite the heart. A faire glasse for such to look in, a faire copie for such to write by, as write nothing but as in a frame. Every word is so marshalled, and every sentence with its apt cadencie, lies

\* In inferiore gradu gloriæ quam alij Patres. quem confute.

m 1 Cor. 3. 12  
13

Confess

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ἄλλαν τε καὶ  
 ἡμῶν, ὅτι  
 ὁ ἡγεῖται  
 ο Melanch.  
 apud Laerr.  
 p Plures sen-  
 tentias quam  
 verba. Cic.  
 q οἱ νόμοι  
 τῶν ἀρχόν-  
 των πολλοὺς  
 r Adeo plenus  
 repletusq; re-  
 bus, ut pro-  
 pe verborum  
 numerum nu-  
 mero rerum  
 exsuperet. Cic.  
 s Si ex Plato-  
 nis oratione  
 aliquid de-  
 mas, muteturq;  
 de elegancia  
 tantum de-  
 traheris; si ex  
 Lyfia, de sen-  
 tentia. Pha-  
 vorinus apud  
 Gell.  
 τῶν ἀρχόντων  
 ἐλαττω-  
 λήθει καὶ  
 εἰς plu-  
 rarch.  
 u οἱ ἀριστοὶ  
 τῶν καὶ νόμων  
 πῶς βραχυ-  
 λογώτατοι.  
 x Tit. 1. 12.

lies in such comely equipage.  
 In these mens discourses, you  
 cannot see matter for words<sup>o</sup>,  
 as in some mens againe,  
 scarce words for matter. Eu-  
 ripides, saith the Oratour,  
 hath more sentences than  
 sayings<sup>p</sup>: and Thucydides,  
 hath so stufte every syllable  
 with substance<sup>q</sup>, that the one  
 runs along parallell with the  
 other<sup>r</sup>. Lyfias his workes  
 are so well concht, that you  
 cannot take out the least  
 word, but you take away the  
 whole sense with it<sup>s</sup>. And  
 Phocion had a speciall fa-  
 cultie of speaking much in  
 few<sup>t</sup>. Those best of Greekes  
 were the short spoken Spar-  
 tans<sup>u</sup>; and the Cretians in  
 Platoes time, (however de-  
 generated in Saint Pauls<sup>x</sup>)  
 were

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were more waighty than wordy<sup>v</sup>. Timanthes is famous for this, that in his pictures more things were intended than deciphered<sup>z</sup>: and Homer, that none could ever peere him for Poetrie, nor match him for matter<sup>a</sup>. How much more apt and apposite are these high praises to the Booke of God, rightly called The Bible? as if it were (as indeed it is, both for fitnessse of termes, and fulnesse of truth) the onely booke; to which, all other bookes in the world are but waste paper<sup>b</sup>. Called it is also, The Word, (by an excellencie) because it must be the But, and boundary of our words: and, The Scriptures, as the standard of all humane writings. Yea,

a

that

γ πολὺντοίαν  
μᾶλλον ἢ  
πολυλογία  
ἀσκήσαν-  
τες. Plat.

z Plin. li. 35.  
cap. 10.

a πείνομαι  
καὶ πάντα  
ἀνθρώπων  
ἐπιστάμενος.  
Xenophon.

b Ego odi  
meos libros,  
& sæpè opto  
eos interire,  
quod metuo  
ne morentur  
lectores à le-  
ctione ipsius  
Scripturæ, quæ  
sola omnis  
sapientiæ fons  
est. Luther. in  
Gen. 19.

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c Prov. 8 6.

נב ידיו

d Eccl. 12. 11.

ב ע"י  
אספות

c Josh. 1. 8.

f 2 Tim. 1. 13.

ὁ ῥαίνωντες.

that princely Preacher files  
them Princes, or Leaders<sup>c</sup>  
in one place, and Lords of  
Collections<sup>d</sup> in another,  
because they are as Leaders,  
and Lords Paramount a-  
bove all other words or wri-  
tings of men, collected into  
volumes. Here we are bound  
to bestow our day and night-  
studies<sup>e</sup>: and hence wee  
may well gather flowers, and  
phrases to polish our spee-  
ches with; even those found  
words<sup>f</sup> in Saint Paul, that  
have a healing property in  
them, farre above all filed  
phrases of humane elocution.  
To the Law therefore, and  
to the Testimonie (saith  
that rare Rhetorician) for,  
if any speake not accor-  
ding to this Word, it is  
because



to the Reader.

because there is no light in  
them<sup>s</sup>. *This is the certaine*  
*Cynosura, the Lampe and*  
*Lanterne, the Rule, and*  
*Rudder, the Wise-mens*  
*starre, that leades men to*  
*Christ, and without which,*  
*all their learning and lan-*  
*guage doth but light them*  
*into utter darknesse. Good*  
*therefore, and worthy of all*  
*acceptation is the counsell of*  
*Saint James: So speake*  
*ye, and so doe, as those*  
*that shall be judg'd by the*  
*law of libertie<sup>h</sup>. And of*  
*Saint Paul: Let the word*  
*of Christ dwell richly in*  
*you, in all wisdom, &c.*  
*that, whatever yee doe in*  
*word or deed, yee may*  
*doe all in the Name (that*  
*is, in the word and warrant)*

g Isa. 8. 20.

h 1am. 2. 12.

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i Col. 3. 16, 17.

k i Pet. 4. 11.

I Longolius,  
Pomposus Lx-  
tus, Politia-  
nus Canoni-  
cus Florent:  
qui odas Pin-  
darcas psal-  
mis Davidicis  
prætulit, ausu  
nelario.

Sphinx Phi-  
los. p. 9.

ἡ τὸ τῆς  
ἐκκλησίας  
ἐκείνης

ut ille olim de  
biblioth. A-  
lexandrina.

of our Lord Jesus Christ<sup>l</sup>.  
And of Saint Peter: If any  
man speake, saith hee, let  
him speake as the oracles  
of God<sup>k</sup>: *there's his pat-  
terne. Neither need wee  
feare, as some prophane mis-  
creants have done before us<sup>l</sup>,  
lest our smoother and purer  
stile should be marred or be-  
mired, by the interlacing of  
Scripture solecismes<sup>l</sup>. The  
vulgar Translation, I con-  
fesse, is so pesterd with Bar-  
barismes, that, not onely  
Saint Hierome would dis-  
avow it, but Priscian him-  
selfe would call for his Fe-  
rula. But read, as it was  
written, or rightly rendered  
(besides that, for the matter,  
it is that τὸ πύργον, 2 Tim.  
3. 16. that<sup>m</sup> Physick for the  
soule,*

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single, that crySTALL brooke,  
out of which, nay out of that  
one booke of which, nay al-  
most out of that one sixth  
chapter of that one booke of  
Deuteronomy, Our hea-  
venly David chose all those  
stones, wherewith he pro-  
strated the Goliath of hell<sup>n</sup>)  
there is a divine majesty  
(that character of the  
deity) shining through the  
humility and simplicity  
of the phrase: And oh  
the happinesse of that  
man, that can aptly utter his  
minde in pure Scripture!  
God himselfe, I am sure (the  
greatest Master of speech,  
and Maker of it too, Exod.  
4. 11.) when he spake from  
heaven, made use of three  
severall texts in a breath<sup>o</sup>.

n Matth. 4.

o Matth. 17. 5

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This is my beloved Sonne,  
Psal. 2. 7. in whom I am  
well pleased, Esay, 42.  
1. heare ye him. Deutero-  
nomic, 18. 15. Which  
you may note against the  
curious queasinesse of such  
nice ones, as disdaine at  
the stately plainnesse of the  
Scriptures (saith one <sup>p</sup>)  
And to shew of what au-  
thority Scripture-pharse is  
with God, saith another  
expositour <sup>q</sup>. I yeeld, there  
is a latitude, and a liberty  
left here, wherin to ex-  
patriate. Neither am I of  
Spiridions spirit, that could  
not brooke it in a Bishop of  
his time (more elsquent,  
baply, then himselfe) that  
he should vary the least tit-  
tle in his text, though for  
another

<sup>p</sup> Cart. in lo-  
cum.

<sup>q</sup> Malcolm. in  
Act. 3.

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another of selfe-same signification<sup>r</sup>. They that stumble at such straws, must first get their cares healed (as the Oratour told his country-men) before they will be in case to heare with fruit, or reade with profit. Let men be so ingenious, saith a Father, as to favour that in others which they cannot finde in themselves. Eloquence is certainly a singular gift of God, if not affected, abused, idolized: and becomes no man better then a Divine: whose part it is, by the tongue of the learned to time a word<sup>r</sup>, and to set it upon its circumferences<sup>u</sup>: to declare unto Man his righteousness, when not

r Voce

ἐκ τῆς προφορᾶς  
cum usus es-  
set in istius  
historiae e-  
narratione.

Mar. 2 4. E-  
piscopus qui-  
dam discer-  
tor, tam fuit  
offensus Spi-  
ridion, cele-  
bris & lor-  
tasse morosior  
Episcopus, ut  
in media con-  
cione irrexe-  
rit. Beza in  
loc. ex Niceph.  
Demost. o-  
rat. de ord.  
civ.

r Esay 50 4.

לְעוֹרֵךְ  
תְּדַבֵּר

u Prov. 25. 11.

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x *Iob* 33. 23.

y *Eccles.* 12.

10, 11.

Verba deside-

rata : Cases.

delectabilia.

Trem. expeti-

bilis. Vatab.

one of a thousand<sup>x</sup> can doe it  
like him : to seeke to finde  
out pleasant words<sup>y</sup>, and  
an upright writing : such  
words as have goades,  
and nailes in them, being  
neither lecta nor neglecta,  
too curious, nor too carelesse.  
Not this ; for where hony is  
forbidden for sacrifice, yet,  
there the first-fruits of hony  
are commanded, and call'd  
for. *Leviticus*, 2. 11. 12.  
Not that ; because Gods ho-  
ly things must be handled  
sanctè magis quàm scitè,  
with feare and reverence ra-  
ther then with wit and dal-  
liance, as he once told the  
wanton vestall. Holy Moses  
covers his glistering face  
with a vaile when he speakes  
to the people : and hath more  
glory

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glory by his vaile then by his face. Those profoundest Prophets accommodate themselves to their hearers capacities, fetching discourse from that the people were most acquainted with, and accustom'd to: as from fishes to the Egyptians, from droves of cattle to the Arabians, trade and traffique to the Tyrians, &c. So our blessed Saviour tells his fishermen they shall be fishers of men. And after many plaine parables to the people; cries out Marke 4. 13. (as if the wisdom of the Father, the essentiall word, had beene at a fault for a fit word; familiar and low enough for our slow and shallow apprehensions) Whereunto shall

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we liken the Kingdome of God? or with what comparison shall wee compare it? Yea, 'tis well observed, that th'Evangeliſts ſpeake vulgarly, many times for their Hearers ſakes, even to a manifeſt Incongruity, Joh. 17. 2<sup>2</sup>. Rev. 1. 4. &c. In after-ages (thoſe two great lights of the Church) S. Auſtin confeſſeth that hee was faine to uſe ſome words, ſometimes, to thoſe Roman Colonies in Africke, where hee preached, that were not Latine, to the end they might underſtand him<sup>3</sup>. And Saint Hierome is for this much commended, that remembering he was a Miniſter, hee ſtood not alwaies upon the pureneſſe of his ſtile, but was  
farre

2 Maniſteſtum  
αὐτοκόλου-  
τον.

Sed Evange-  
liſta multa  
dicendi gene-  
ra è medio  
petierunt, ut  
rudi vulgò  
ſeſe accommo-  
darent. Beſ.  
in lers.

a As offum for  
as, dolus for  
dolor, flores  
for florebit.  
Breerwoods  
enquiries.  
p. 29.



to the Reader.

*farre more solicitous of his  
matter, than of his words<sup>b</sup>.  
Children, wee see, use money  
to gingle with, and men use  
flowers onely for sight and  
scent: but Bees for hony and  
waxe; not to guild their  
wings, as the Butter-flie, but  
to fill their Combs, and feed  
their Yong. In like sort,  
others store their heads, and  
tip their tongues, some for  
shew, and some for delight:  
but, Divines have these ta-  
lents in trust, that there-  
with they may save them-  
selves, and them that heare  
them<sup>c</sup>; whiles they become  
all things to all men, in  
Saint Pauls sense, that they  
may win some<sup>d</sup>. And this  
(to say sooth) is the just in-  
tent and indcavour of this  
tumul-*

b L. Vives.  
lib. 2. & 3. de  
trad. discip.

c 1 Tim. 4. 16.

d 1 Cor. 9. 22.

## The Preface

tumultuary Treatise, huddled up, and scribled out in great haste and heat of Passion, and Compassion (a paire of ill Speakers, as wee see in David, Psal. 116. 11. and Peter, Math. 16. 22.) for mine own \*, and some few others support and solace, in the sad losse of our dearest friends, and sweetest children by the last-yeares mortality. Since then, it fell (or ere I wist) into the hands of Authority, by meanes of such as over-ween'd it: Being got abroad, how it will take among the Many, I know not, feare not, force not \*. Those that have a blemish in their eye, think the skie to be ever cloudy: and nothing's more common with weaker spirits, than

\* κα' εἰς  
ἐμαυτὸν.  
antonin.

\* Εγὼ μὲν  
δρείλω λέ-  
γειν κα' ἁ-  
νόμους,  
παίδιδά-  
σκω δὲ ὅτι  
πάντα κα-  
κὰ δρείλω.  
Herodot l. 7.

## to the Reader.

than to be criticizing, and contending. The matter (I conceive) is sound and seasonable; much of it borrow'd from the best Authors I have met with; and I shame not, yee see, to professe by whom I have profited<sup>t</sup>. Neither need I, when I call to mind, how the Prophet Zachary (as some will have it) commits to writing that which the Prophet Jeremy had preached<sup>s</sup>; Obadiah (I am sure) that which the same Jeremy had penn'd, before them. S<sup>t</sup>. Iude transcribes S<sup>t</sup>. Peter in many things: S<sup>t</sup>. Marke abbreviates the other Evangelists, but yet, ever with Vsury, as one speaks\*. Clemens Alexandrinus is call'd Context-

tor,

f Ingenium  
est profiteri  
per quos pro-  
feceris.

g Parens in  
Math. 27-9.

\* The blessed  
Virgin hath  
much of her  
Magnificat  
out of Esay  
29.

## The Preface

*h Clem. Alex<sup>o</sup>  
à Casiodoro  
appellatur  
Contextor.  
Alfred. Chro-  
nol. p. 434.*

*i Ibid. p. 450.*

*k Enitar ut ex  
benè inventis,  
& doctrinis  
aliorum ego  
meis verbis  
meo ordine,  
favum ali-  
quem verita-  
tis, &c. De  
laude script.  
I Macrobi.  
in Heb. 5. 8.*

*n Lex practi-  
ca. Patrum.*

tor<sup>h</sup>, and a latter man, Com-  
mestor, for their often alle-  
gations and authorities<sup>i</sup>. I  
will indeavour (saith Ger-  
son, and I with him) out of  
other mens good Meditations  
and Collections, to frame to  
my selfe, with the busie Bee,  
some sweet Hony-comb of  
Truth, by mine owne art  
and industrie, in mine owne  
words and method<sup>k</sup>: and  
then be bold to say with ano-  
ther, Omne meum, nihil  
meum<sup>l</sup>; All's mine, though  
'twere none of it mine. But  
something, I take it, I have  
learn'd by the things I have  
suffer'd<sup>m</sup>. Affliction is a  
good helpe to experimen. &  
knowledge<sup>n</sup>, as Job found it  
chap. 42. 5. And there shall  
be onely feare, saith the Pro-  
phet,

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phet, to make you understand  
the hearing. *Isay, 28. 19. \**  
Vnderstand yee these  
things? *saith our Saviour:*  
yes. Therefore every  
Scribe that is instructed to  
the kingdome of God  
is like unto a housholder  
that thrusteth forth<sup>o</sup> (*that*  
*is freely and fully im-*  
*parteth*) out of his store-  
house (*called here a treasu-*  
*ry, because we cast pearles*  
*afore men<sup>v</sup>, if they be but as*  
*ready to take them as we to*  
*tender them*) things both  
new and old: *that is, not*  
*onely out of the New and Old*  
*testament (as some would re-*  
*straine it) but new for the*  
*nice, and old for the stronger*  
*stomacke. A good stomacke,*  
*we see, falls to the same dish*  
*oft*

\* ἑλίκης  
στρίψας αὐ-  
τοῖς ἰδὲ-  
κτος. Nonn.

οὐκ ἁλλεί.  
Math. 13. 51.  
52.  
ἐκ τῆς θη-  
σαυρῆς αὐτῆς.

p Math. 7. 6.

## The Preface

oft and afrefh, againe and againe, to day and to morrow, and fees no satiety, nor cries out, he is cloyed: No more doth a good Christian. And this meetes with those that demaund, what neede this waste after so much written already of the same subject \* ? The Heathen answers: What forbids to say the same good things over once and againe ? Our Saviour, I am sure, (in whose one example is a globe of precepts) preacht the same thing himselfe, and bad his disciples doe the like, that Iohn Baptist had done before him. So he twice over, taught his Apostles the Lords prayer; nay, that whole sermon, as  
some

\* Quasi post  
 Houxerum  
 Iliada.

οτι κωλυει  
 τις και τις  
 τι γλα;

r Quod uti-  
 nam ij per-  
 penderent  
 quibus adeo  
 χαροφω-  
 νται  
 placent, ne-  
 quid ab alijs  
 didicisse vi-  
 deantur. Mu-  
 shes.

## to the Reader.

some probably gather by the circumstances, as they are severally set downe by the two Evangelists<sup>i</sup>. And when at twice, he drove those money-merchants out of the temple, he both times made use of the selfe-same allegations, and arguments<sup>r</sup>. Most sure it is, that that can never be too much taught, that's never sufficiently learn'd<sup>\*</sup>. And how others have profited in Afflictions Schoole<sup>u</sup>, they can best tell: but for mine owne part; though I feare not lest while I preach to others, my selfe should bea castaway<sup>x</sup>; Yet I have cause to feare lest some man say unto me, Physitian heale thy selfe: or twit me in earnest (as one did Erasmus in  
j est

<sup>i</sup> Math. 6.  
Luke 6.

<sup>r</sup> Joh. 2. 16.  
Marke 11. 17.

<sup>\*</sup> Nunquam  
satis dicitur  
quod nunquam  
satis discitur.  
Sen.  
<sup>u</sup> Schola crucis,  
schola lucis.

<sup>x</sup> I Cor. 9. ult.

## The Preface

y Plus sancti-  
monie con-  
spici in ipso  
libello quam  
in libelli au-  
thore. Eras.

2 ΛΕΩΤΑ  
δ'ο. Luc.  
19. 2. id est,  
inquit Syrus,  
duas octavas  
se licet;  
eboli.

jest, touching his Enchiridi-  
on) that there's more good  
found in my booke, then in  
my losom<sup>y</sup>. The comfort is,  
I am chiefly to approve my  
selfe (and so art thou, Rea-  
der) to him that takes goates-  
haire from some hands as well  
as Jewells; and two mites  
from a meane body<sup>z</sup> in as  
good part, as two millions  
from those that are more able.  
A female was allowed in  
peace offerings: to note, that  
a ready heart sets an high  
price with God upon a low  
present. Araunah was but a  
subject, yet because of that  
little he had, he gave like a  
King, 2 Sam. 24. 23. his piety  
is renowned, and registred to  
all posterity, Zach. 9. 7.  
Ekron (that is the barbarous  
people



## to the Reader.

people of Palestina) shall be  
as the Iebusite : that is,  
as this famous proselyte A-  
raunah, as Iunius interprets  
it. Saul had but five pence in  
his purse to give the Seer :  
the Seer, after much good  
cheare, gives him the king-  
dome <sup>a</sup>. Loe such is Gods  
dealing with the sonnes of  
men. Doth Iob serve God  
for nought ? chap. 1. 9.  
doth any so much as shut the  
doore or kindle a fire upon  
his altar for nought ? Mal.  
1. 10. I trow not. God is a  
liberall paymaster, and all his  
retributions are more then  
bountifull. Nebuchadnezzar  
the tyrant going upon  
Gods errand, shall have E-  
gypt as his pay, for his paines  
at Tyr : <sup>b</sup>. And Simon of  
Cyrene

<sup>a</sup> 1 Sam. 9 8.  
& 10. 1.

<sup>b</sup> Ezek. 29.  
18, 19.

## The Preface

*Ezra 9. 8.*

*Isa 56. 5.*

\* Lege Be-  
rum ad locū.  
& ad *Mat.*  
20. 4. Nec  
illum tantum  
sed filios ejus  
*Rufum, & A-*  
*lexandrum*  
ad Ecclesiam  
aggregatos &  
inter discipu-  
los probe no-  
tos. *Luc.* 23.  
26.

*1 Chron.* 29:  
14.

*1 Mach.* 3. 3.

Cyrene, with his two sonnes  
Alexander and Rufus, have  
a name and a name in Gods  
house better then of sonnes  
and of daughters<sup>d</sup>, for that  
involuntary service he did  
our Saviour, in carrying his  
crosse, *Mar.* 15. 21\*. How  
much more then will he gra-  
ciously accept, and liberally  
reward the small offerings of  
his weake servants, when he  
seeth them to proceede from  
great love? 'Tis of his owne  
accord that we give him, as  
David gladly acknowledgeth  
when the people had given  
their best<sup>e</sup>. And what are we  
Ministers, but the voice of  
another that crieth<sup>f</sup>, as Iohn  
Baptist: the pen in Gods hand  
as Moses, and the prophets,  
*2 Pet.* 1. 2. vessels to beare  
Gods

## to the Reader.

*Gods name, as Paul, Act. 9. 15. Brethren (said hee, Act. 13. 15.) if there be in you (as in so many vessels of honour, 2 Cor. 4. 7.) any word of exhortation, say on. Spirituall needesse is the next degree to unfaithfulnesse. If thou have not fine Manchet (said Bucer to Bradford) yet give the poore people Barly-bread, or whatsoever else the Lord hath put into thy hand. Hee hath concredited unto us these precious talents, not to hide them, but to trade with them \* : which if wee doe faithfully, ascribing all the gaine and glory to God, as those good Servants did, Luke 19. 16. when they said; Not we, but thy talents have*

g Fox Martyrolog.

\* Agricola è stercorebus quantum faciunt, quanto magis in preciosis dei donis nihil non exercendum?

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\* Secundum  
laborem, non  
secundum  
proventum.  
Bern.

have gained other five, and other two, &c. (which is parallel to that of Saint Paul, Howbeit, not 1, but the grace of God that was in mee, 1 Cor. 15. 10.) hee will surely reward our labour of love, κατὰ κόπον, & κατὰ χάριν, not according to our acceptance with the world which is often little enough) but according to our honest endeavour of serving the Lord Christ. Who will in that name, put upon us the inheritance, Coloss. 4. 24. and in that day meet us with an Euge bone serve, Well done good servant, thou hast beene faithfull in a little, (so hee calls the largest measure here, even ten talents, in comparison of that farre more

## to the Reader.

more exceeding and eternall  
waight<sup>n</sup> hereafter) be thou  
master of much; whether  
five, or ten, or two Cities ac-  
cording to thy proportion,  
and capacitie; besides, a lar-  
gesse of joy to boot; Enter  
into thy masters joy<sup>i</sup>. A joy  
more like the joy of God than  
of Man, a joy more meet for  
the master than for the ser-  
vant; yet, such a master doe  
wee serve, as will crowne us  
with such a joy. Oh how  
should the serious considera-  
tion hereof, fire up our hearts,  
and force open our eyes, to see  
with all Saints, what is the  
breadth, and length, and  
depth, and heighth; And  
to know the love of Christ,  
that passeth knowledge, that  
wee might be filled with all  
the

h βίος  
δοξης.

2 Cor. 4. 17.  
Alludit ad  
Hebræum  
& Chaldeum  
nomen gloriæ  
כבוד &  
קדו<sup>n</sup> Came-  
ron.

i Math. 25. 21  
Non ita mor-  
tales, Luc. 17.  
7. Abrahamus  
cum œcono-  
mum fideliss:  
haberet, æge-  
tamen tulit  
illum sibi ha-  
relem, libe-  
rorum orbi-  
tate, conscri-  
bendum. Sa-  
lomon, Ierobo-  
amum, &c.

## The Preface, &c.

k Eph. 3. 18,  
19.

\* μέγα βίβ-  
λον, μέγα  
καχόν.  
Callimachus  
apud Athe-  
næum.

1 ver. 20. 31.

*the fulnesse of God<sup>k</sup> ! But I must contract, for if a great booke be a great vill\* (as he said once) how much more a long Preface to a little book? I shall therefore sudaently shut up with the same Apostle, in the words next following those afore cited: Now, unto him that is able to doe exceeding abundantly, above all that wee aske or thinke, according to the power that worketh in us; Vnto him be glory in the Church, by Christ Jesus, throughout all ages, world without end<sup>l</sup>. Amen.*

24 OC 62



GODS  
LOVE-TOKENS,

AND

Th' Afflicted Mans

LESSONS.

Revel. 3. 19.

*As many as I love, I rebuke and  
chasten: be zealous therefore,  
and repent.*

**I**F all holy Scripture  
be but one intire let-  
ter, dispatcht from  
the Lord CHRIST,  
to his beloved Spouse on earth  
(as a Father fitly stileth it:) then  
this much more, and the fore-  
going Chapter; vvhich are  
merely made up of seven seve-  
rall Epistles, dated from heaven  
to the seven then famous Chur-  
ches of lesser *Asia*. Five of the  
B seven

*Greg.*

## The Preface, &c.

k Ep6. 3. 18.  
19.

\* μέγα βίβ-  
λον, μέγα  
γαρόν.  
Callimachus  
apud Athe-  
næum.

1 ver. 20. 21.

*the fulnesse of God<sup>k</sup> ! But I  
must contract, for if a great  
booke be a great will\* (as he  
said once) how much more a  
long Preface to a little book?  
I shall therefore suddenly shut  
up w.th the same Apostle, in  
the words next following  
those afore cited: Now, un-  
to him that is able to doe  
exceeding abundantly, a-  
bove all that wee aske or  
thinke, according to the  
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24 CC 62





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ches of lesser *Asia*. Five of the  
B seven

*Greg.*

a Ier. 18. 12.

seven are partly commended, partly condemned ; That of *Smyrna* is onely commended; this of *Laodicea* onely condemned, and sorely threatned with shamefull spuing out, for her loathsome luke-warmness, and wretchlesse indifferency. Now, lest the weak hereby should be disquieted, or the worst so discouraged, as to say with those in *Jeremy*, *There is no hope, but we will walke after our owne devices,*<sup>2</sup> &c. Our Saviour, first, counsells them in the former verse ; secondly, comforts, and counsells them both, in this of the Text,

*As many as I love, I rebuke and chasten: bee zealous therefore and repent.*

The words divide themselves into a Proposition, and an Exhortation : or (if you please) a Doctrine, and a Vse. *As many as I love, I rebuke and chasten:* there's the Doctrine. *Bee zealous*

lous therefore and repent : that's the Use.

The Doctrine is comprehensive, and full of doctrine ; each word having its weight , each syllable its substance. This first offers it selfe :

That it is God that chastens his children. *I rebuke and chasten*, saith the text. *I*, is emphaticall, and exclusive : as if hee should say, *I*, and *I* alone. So elfwhere God assumes it, & the Saints acknowledge it. *I forme the light and create darknesse , I make peace , and create evill. I the Lord do all these things*<sup>b</sup>. So in another place , *I kill, and I make alive, I wound and I heale* &c<sup>c</sup>. This the Lord doth sometimes more immediatly by his owne bare hand , as it were : *I Cor. 11. 29, 30.* sometimes againe by the hand of our fellow-creatures (*the rod in his hand*) as he afflicted *Iob* by Satan and his *Sabeans*<sup>d</sup>, *David* by

*Doct. 1.*

<sup>b</sup> *Esa. 45. 7*

<sup>c</sup> *Dent. 32. 39*  
*So 1 Sam. 2.*  
*6, 7. Iob 5. 18*  
*Hos. 6. 1, 2.*

<sup>d</sup> *Iob 1. 21.*

e 2 Sam. 16.

10.

f Gen. 45. 8.

g Esa. 10. 5.

h Alt. 2. 23.

i Matt. 26. 39

Reas. 1.

k Mat. 10. 30

Tertull.

l Luke 21. 18

m Psal. 116.

15.

Reas. 2.

*Abſalom* and (his ſecond) *Shimei* <sup>e</sup>, *Ioseph* by his <sup>f</sup> brethren, *Israel* by *Aſhur* <sup>g</sup>, Chriſt himſelfe by the Priests & <sup>h</sup> Elders. But ſtill, what ever the meanes of our miſery be, the hand is Gods; as both *Iob*, and *Ioseph*, and *David*, and the ſon of *David* <sup>i</sup> ſavve cauſe to acknowledge: For,

Fiſt, God doth all; therfore this. As he made all by his power, ſo he manageth all by his providence. Not a ſparrow falls to the ground without him <sup>k</sup>; not a briſtle from a ſow's back ſaith a Father; much leſſe a hair from a Saints head <sup>l</sup>, leaſt of all, the head from the ſhoulders <sup>m</sup>, or any matter of like moment and conſequence, without Gods al-reaching and moſt vvife diſpoſe and appointment.

Next, God ſuffers all. There is no ſinne committed, but God is offended, his authoritie impeached, his Law violated,

Pſal.

*Psal. 57.5.* Every sinne strikes at his face, lifts at his throne, makes to his dishonour. Thou hast made me to serve with thy sinnes, and wearied mee with thine iniquities<sup>n</sup>. It is an offence to all his senses; nay to his very soule, as he complains by the same Prophet<sup>o</sup>. Now, *if one sinne against another, the Iudge shall judge him* F: and if a man sin against the Lord, shall he not beare his sinne<sup>q</sup>? who shall be his dayesman? Especially since (in the third place) as God suffers by all, so he judgeth all; And, *shall not the Iudge of all the earth doe right?* saith *Abraham*<sup>r</sup>. Now what more right, than that *every transgression and disobedience receive a just recompense of reward*<sup>f</sup>?

Lastly, he commands all for execution of his righteous sentence; he hath the whole Hoast of heaven and earth at his beck and obedience, to chastise us by

This to imply the offender was confined to the citie of Refuge, as to a prison during the high<sup>a</sup> Priests life, as being the chief God on earth *God-wins Antiq. Heb. p 98.*  
<sup>n</sup> *Esa 43.23.*  
<sup>o</sup> *Esa. 1.11, 12*  
 13, 14.  
<sup>p</sup> *1 Sam. 2.25*

<sup>q</sup> *Lev 5.17.*

*Reas. 3.*

<sup>r</sup> *Gen. 18.25.*

<sup>f</sup> *Hebr. 2.2.*

*Reas. 4.*

*In his Cas.*

them at his pleasure. What that Emperour once vainely vaunted is here fully verified, if God but stampe with his foote, he can raise an army of fighting souldiers; yea, he can as easily undoe us, as bid it bee done. If he say to any creature, goe, he goeth, if come, he cometh, if doe this, he doth it: as if he say, peace and be still, both winde and waves and all obey him, and cannot doe us the least hurt or hinderance.

*Vsc. 1.**Am. 3. 6.*

Away then (for application) with that mad principle of the Manichees, who refer'd all calamities to the devill for their author; as if there could be evil in a city and the Lord had not done it. <sup>t</sup> Away with that blockish assertion of the Stoicks, that ascribed all ill occurrences to inevitable destiny. Away with that fond dreame of those Astrologers, that (excluding Gods providence) make

make their fatall periods the cause of all changes and crosse-accidents. Lastly, vanish here that bald and bold fancy of such Atheists and Ignorants amongst us, as doatingly deeme it a thing misbecoming and unworthy the *good Lord*, to punish Man that Master-peece of his handy-worke: and by punishing him, to disturbe (as they will needs have it) the faire order of Nature. That he should deale so ill especially with good men, and religious, this they can least of all brooke or beare with: not considering that the best have their blemishes, such as God may justly wash off with rivers of brimstone. God indeede made man upright: but they have sought out many inventions *Eccles. 7. 29.* Now if they eate of the fruit of their owne way, and be filled with their owne devices, *Prov. 1. 31.* Whom have

Multi cum vi-  
ros Deo ac-  
ceptos acer-  
bum quippi-  
am pati vide-  
runt, animo  
offenduntur &  
ignari quod  
hæc intortu-  
nia sint ami-  
corum Dei,  
vel maxime.  
*Easyl. Selene.*  
*Orat. 40.*

they to quarrell? Where will they lay the blame?

*Vsc. 2.*

*u Act. 1. 11.*

*x Act. 3. 12.*

*y 2 Chre. 16.  
12.*

*z 2 King. 1. 2.  
Flectere si ne-  
queo superos  
etc.*

*a Exod. 15. 26*

But, secondly, is it God that afflicts? What meane we then to looke so much upon the creature (as those Apostles did upon the Angels at Christs ascension <sup>u</sup>: as the people did upon the Apostles at the Criples restauration <sup>x</sup>) as if they by any power of their owne, could either helpe or hurt us? Helpe us (I say) either by preventing evill, or delivering in the day of wrath? *Asa* may trust to the Physitians <sup>y</sup>, and *Abaziah* send out to the God of *Ekron* <sup>z</sup>, but neither the one or the other shall come downe from their sick-bed, because they sought not helpe of *Iehova Rophe*, the Lord that healeth <sup>a</sup>. *Lot* may try conclusions, and thinke *Zoar* shall save him, when God appointed him to the mountaines: but whenall was done, *Zoar* was too hot to hold him,



him, and he glad to escape to those mountaines <sup>b</sup>, whither at first he should have fled. *Saul* may goe forth to seeke asses, (and we deliverance) abroad: but as he found them at home, after all <sup>c</sup>, so shall we helpe in God or not at all. And the same we say of the hurt we feare, or the smart we feelee from any creature. Why looke we so much upon the malice of men, or rage of Divels, as if either of them were unlimited? Why fault we so much this mans crossenesse, that mans carelesnesse, or lastly, our owne hard hap and misfortune; as if we had learn'd that *language of Ashdod* <sup>d</sup>, *It is a chance* <sup>e</sup>: or as if that Heathen Idoll were any thing in the world: or that things casuall to us were not fore-appointed by God, even to the least circumstance of the greatest or least affliction? And yet, how ready are we to

<sup>b</sup> *Gen. 19. 30.*

<sup>c</sup> *Sam. 9. 20.*

<sup>d</sup> *Neh. 13. 24.*  
<sup>e</sup> *1 Sam. 6. 9.*

Te facimus  
Fortuna, de-  
am, ex loq; lo-  
camus.

*Juvenal.*

Vide *Paschal.*  
in *Censura*  
animi ingrati.  
cap. 1.

f *Gen.* 28. 13.

g 2 *Sam.* 21. 1  
*Iob* could di-  
scerne Gods  
arrowes in  
Satars hand:  
and Gods  
hand on the  
armes of the  
*Sabeen* rob-  
bers. *Fear.*

mistake the grounds of our crosses, and to cast them upon false causes; or resting in the naturall cause, to neglect the supreme and supernaturall. *Jacob* when he saw the Angels ascending and descending, enquired who stood at the top of the ladder and sent them<sup>f</sup>. *David* though he knew the second cause of the famine that fell out in his dayes to be the drought, yet he enquired of the Lord what should be the cause of that judgment<sup>g</sup>. So should we doe in like case; see God in all our afflictions; in the visible meanes see, by faith, the invisible author. For although God may, and doth many times make use of the Devill, and his impes to chastise his children; yet, it is but one hand, and many instruments that he smites us with. He ever reserves that royalty to himselfe of setting them their taske

taske, limiting them their time, and letting out their tender : Hitherto ye shall goe, and no further. They can doe nothing (and their master to help them) without commission from heaven ; no, not so much as make a louse<sup>h</sup>, or drowne a pigge<sup>i</sup>. No : tis the Lord, faith holy *Hannah, that killeth and maketh alive : he maketh poore and maketh rich : hee bringeth low, and lifteth up.* <sup>k</sup> She was quite out, that laid the death of her sonne to the presence of the good Prophet<sup>l</sup>. And as for the Divell, he hath so little power over the Saints, that they *have power over him*<sup>m</sup>, shall judge him at the last day<sup>n</sup>, and have authority (in the meane while) to deliver some over to him, as St. *Paul* did *Hymeneus*, and as the Church of *Corinth* did then, and the true Church doth now, such as are scandalous and inordi-

<sup>h</sup> *Exod.* 8. 18.

<sup>i</sup> *Matth.* 3. 32.

<sup>k</sup> *1 Sam.* 2. 6, 7

<sup>l</sup> *1 King.* 17. 18.

<sup>m</sup> *Rev.* 12. 11

<sup>n</sup> *1 Cor.* 5. 3.

o 1 Cor. 5. 5.  
ἐκ βελος.

p Matt h. 4.

q Job. 2.  
12 Cor. 12. 7.  
καταφύξιν.

vide Muthes-  
ium in locum  
Antiochia ob  
singularem  
visitationem  
Dei.

Θεὸ τοῦ  
a Iustinian  
Imp. cognom-  
inata est.  
Hippocrates  
pestem  
τὸ θεῖον  
vocat In  
prognost.

ordinate, for the destruction of the flesh, that their Spirits may be saved in the day of Christ. Such honour have all his Saints. ° As for themselves ; their soules are set safe out of Satans reach. And although their bodies may be hurried p as our Saviours ; yea and hurt by him too, as *Iobs*, q *Pauls*, r &c. yet not without God : whose good providence in all afflictions is not passive meereley, but permissive and active, as the Saints have teene and set forth to us in the Scriptures, and latter records, yea as purblind Nature saw cause to confesse.

Thirdly, Is it God that afflicts ? oh learne, then, when we smart, to returne to him that smiteth us. Send not out to *Beelzebub* with *Abazia*, to the witch of *Endor* with *Saul*, to them that have familiar spirits, that peepe and that mutter with those refractaries in *Esay*.  
Should

Should not a people seeke to their God? from the living to the dead? that were most absurd and abominable. Againe, say ye not a confederacy to all them to whom this people shall say a confederacy; saith the same Prophet in the same place. Gad not to *Assur*, run not to *Egypt*, dig not broken cisternes, pursue not lying vanities, lest ye forsake your owne mercies, lest ye stumble and fall, and be broken and snared and taken. But wait upon the Lord that hideth his face from the house of *Jacob*: and by faithfull prayer draw him out of his retiring roome, as the woman of *Canaan* did, who brought Christ forth when he would have hid himselfe, *Mark. 7. 24. 25.* Shee knew her daughters disease was a stroke of Christs hand, such as none could take off but the same that inflicted it. To him therefore shee runs for release,

*Esay 8. 19.*

ib.  
c ver. 12.

15.

17.

Vna eademq;  
manus &c.

ii Esay 38. 14.  
15.

x Esay 9. 12.

lease, and had it: together with a high commendation of her heroicall faith. The like we may see in *Hezekiah*, He kissed Gods rod, under which he lay bleeding; and marking the hand that used it, *chatters out* aswell as he was able, *O Lord I am opprest, ease me. What shall I say? he hath both spoken unto me, and himselfe hath done it* v. Thus he. And indeede this is the onely way to get off, when we are in durance. Never looke for ease (in mercy I meane) till we are come to this, but more load of afflictions. *The Syrians before, and Philistines behinde, and they shall deuoure Israell with open mouth.* A heavy case, you see, and yet behold a worse matter. *For all this his anger is not turnd away, but his hand is stretcht out still* x. Why? what's the matter? *For the people turneth not to him that smiteth them, neither*

ther doe they seeke the Lord of Hostes. Heathen *Philistims* shall rise up and condemne such *Israelites*, nay such preposterous Christians; as run to *Eli* with young *Samuel*, when God calls them, to King *Iareb* when God wounds them. *Hof.* 15. 13. To the creature, I meane, when God summons them by his vocall rods, to humble themselves under his mighty hand that he may lift them up. God sent mice and Emerods of flesh to the *Philistims*, and they returne him both those in gold: y to imply, both that these judgments came out from God, and that they did gladly give him the glory of that whereof he gave them the smart and shame.

Againe, let this patient our hearts under any affliction, that it's God that inflicts it. It is the Lord, said *Eli*, let him doe what seemeth him good z. I was

y 1 Sam. 6. 5.

vse. 4.

z 1 Sam. 3. 18

a *Psal.* 39.b *1/2* 59. 1.

Pater est. Si  
pater non esset  
This cooled  
the boyling  
rage of the  
young man  
in *Terence*.

c *Lam* 2. 27.d *Psal.* 131. 5.

was dumb, I opened not my mouth, saith *David*, because it was thy doing <sup>a</sup>. God (he was sure) as he might doe what he pleased with him, so he would never over-doe: his hand should not be further stretcht out to smite then to save <sup>b</sup>; and therefore he sets downe himselfe with that consideration. Goe ye now, and doe likewise. Say to your selves, shall I not drinke of the cup, that my father hath put into my hands? stand under the crosse that he hath laid on my shoulders? stoope unto the yoke that he hath hang'd on my necke <sup>c</sup>? This is to fall beneath the stirrop of Reason: for the ox knoweth his owner, and holds downe his hornes to the yoke he puts upon him. Yea, beares and lyons take blowes from their keepers, and shall not I from the keeper of his. *Israel* <sup>d</sup>? If I contend with my Maker, worse



worse will come of it. I cannot ward off his blow, nor mott my self up against his fire. The dint of his indignation and displeasure I am never able to avoid or abide. What then should I rather doe, then with meekenesse and silence buckle and bow under his hand? and not make my crosses heavier then God makes them by impatience and frowardnesse. I see the bird in a gin, the fish upon the hooke, the faster shee strives, the firmer shee sticks. The child under his fathers rod the more he struggles, the more stripes he gets. If he reach at the rod, he shall have enough of it: if he grumble and growle he is taken up againe. God will not give his over, till he hath broken their stomacks, and made them kisse the rod, which the wicked bite, so adding impatience to their impenitence, and passive disobedience

Leuius fit patientia Quicquid corrigere est nefas.  
*Horat.*

ob.

ence to their active.

If God would take the rod into his owne hand, 'twould nothing so much trouble me: but he puts me into such mens hands as satanically hate mee, & are divelishly bent against me.

c Tsal. 38. 21  
Homo homi-  
ni demon.  
Sol

This is as if the child should say; If I might choole my rod, I would not care to be whipt: or the condemn'd Noble-man, if I might chuse mine executioner, I could be content to lose my head. What are our Enemies but Gods officers that can doe no more then *is given them from above*?

f Job. 19. 11.

Gods Masons, to hew us here in the mount, that we may be as the *polished corners of the Temple*: Gods scullions, to scoure up the vessels of his household, that they may be meete for the masters use. Let them alone (hardly) with their office (*they are but the*

g Psal. 144. 12

*men*

men of Gods hand,) <sup>h</sup> and looke  
up to the master that sets them  
aworke : raile not at the hang-  
man, but run to the Judge.  
This will make thee lay thy  
hand on thy mouth, when thou  
art chasing ripe, and ready to  
rave against the instrument ;  
to consider, that those that mo-  
lest or maligne us either with  
*violent* hands, or *virulent*  
tongues, they are set aworke by  
Gods good providence for our  
triall and exercise : and there-  
fore to let fly at them is to let  
fly at God himselfe. This will  
coole a man better then the re-  
peating of the *Greeke* Alpha-  
bet, or any such remedy as the  
morall Sages minister unto us.  
This thing is proceeded of the  
Lord, we cannot therefore say  
neither good nor evill. *Gen.*  
24. 50.

Lastly here's matter of com-  
fort under whatsoever crosses :  
to consider that they *come not*  
*out*

hPsal. 17. 14.

Vse 5.

i Job 5. 6.

k Jer. 10. 24.

out of the dust, grow not out of the ground<sup>i</sup>, befall us not as it happens, or as our enemies would have it : but are sent us in by a father, as tokens of his love, and seales of our sonship. God hath not onely in a generall manner preordained our afflictions, and left all the rest to be disposed of by chance and fortune : but specially ordereth and ruleth them with his most wise, just, and gracious providence, both for manner, measure and continuance ; making them ever, as inferiour causes serve for his supreme ends, which are his owne glory, and our salvation. Afflicted then we shall be, (for as no parent corrects another mans child, so no good parent but corrects his owne) but yet in judgment, not in fury<sup>k</sup> : neither so little as we would, nor so much as we might : but so much only as our heavenly father

ther shall see meete. Who being *onely wise*, and withall very good, will not tempt us above what we are able<sup>l</sup>: but proportioning the burthen to the backe, and the stroke to the strength of him that beares it, he will spare us as a man spares his owne sonne that serveth him<sup>m</sup>. The skilfull Armourer trieth not an ordinary peece with musket shot: the wise Lapidary brings not his softer stones to the stithy. The good husband turnes not the wheele upon his Cummin, nor his slaile upon his Fitches. But the Fitches are beaten out with a stasse, and the Cummin with a rod. For why? his God doth instruct him to discretion, and doth teach him<sup>n</sup>. Now the argument holds good from the taught to the teacher: such a teacher especially as is not onely wonder-

11 Cor. 10. 13.

m Mal. 3. 17.

n Esa. 28. 26.  
27. 29.

o *Esay* 5. 6.p *Esay* 48. 10.q *Mal.* 3. 2.r *Esay* 31. 9,  
et ult. Sec.s *Esay* 43. 2.

wonderfull in counsell, but excellent in working. And how is that? wherein stands the excellent worke of this wonderfull Counsellour o? Heare it from the same mouth; *Behold, I have refined thee, but not as Silver* p! because, having in them more drosse than good oare; that is, more corruption than grace; they would soone have beene consumed in this fiery triall. Which to prevent, the Prophet *Malachie* tels us, that God sits downe by the fire q to tend it, and to look to his Saints. Or, if he be upon any occasion urged to be absent, the Prophet *Esay* saith, *Hee flies and returnes* r: yea, himseife goeth with them into the fire s, using care, and taking course, that their heat be not too great, nor their abode therein so long, as that any graine of grace should be lost, but rather refined and enhanc'd, by  
a far-

a farther partaking of his Holiness<sup>e</sup>. But I hasten.

*As many as I love, I rebuke and chasten.* Afflictions, then, are Gods Love-tokens. That's a second point issuing from the words. This was a Doctrine preach't by *Salomon*<sup>u</sup> of old, and prest after him (in so many words) by the Author to the *Hebrews*, with an addition, that *Hee scourgeth every Son whom hee receiveth*<sup>x</sup>: I, and he shall take it for a favour too: for, *If yee endure chastening, faith hee, God dealeth with you as with Sons: for what Son is hee whom the Father chasteneth not?* That's the Apostles first Reason there, and shall bee ours (for where can we have a better?)

Corrections then are pledges of our Adoption, and badges of our Sonship. One Son God had without sinne, but none without sorrow. Christ the

natu-

c Heb. 12. 10.

Doctr. 2.

u Prov. 3. 11.

x Heb. 12. 6.

Verſ. 7.

Reas. 1.

Soli enim  
 παῖδες  
 πατρὸς υἱοῦ  
 τοῦ.

y Esay 53. 5.

z Ibid.

a Heb. 2. 10.

The vessels,  
 and instru-  
 ments of the  
 Sanctuary  
 were of bea-  
 ten gold.

b Philip. 3. 10.

naturall Son, though he were  
*sine corruptione*, without cor-  
 ruption, yet not *sine correptione*,  
 without correction; for, *The*  
*chastisement of our peace was*  
*upon him y*: and though hee  
 were *sine flagitio*, without a  
 crime, yet not *sine flagello*,  
 without a scourge; for, *By his*  
*stripes wee were healed z*. The  
 captaine of our Salvation, by  
 being *Consecrated through af-*  
*lictions*, brought many Sons to  
 glory a: conform'd we are by  
 sufferings to the image of his  
 Sonne, Rom. 8. 29. that hee  
 might be the first-born among  
 many Brethren. For as two  
 pieces of Iron cannot bee so  
 foundly foldred, and made fast  
 one to another, but by beating  
 them both together in the fire:  
 so, neither can Christ and his  
 Brethren be so neerly united,  
 and fast affected but by fellow-  
 ship of his sufferings b, whiles  
 they suffer together, that they  
 may



may be glorified together <sup>c</sup>.

<sup>c</sup> Rom. 8. 17.

But secondly, (for the Apostle proceeds in his Argument)

Reas. 2.

*By subjecting our selves to the Father of spirits*, in his corrections *we live* <sup>d</sup>.

<sup>d</sup> Heb. 12. 9.

Now life (in any sense) is a sweet mercie, a deere indulgence, a precious pledge of Gods singular love: for where he loves most, there he commands *the blessing, even life for evermore* <sup>e</sup>. Therefore,

<sup>e</sup> Psal. 133. ult.

*Abraham*, when he would beg the greatest boone for his beloved Son, *Oh*, saith hee, *that hee might live in thy sight* <sup>f</sup>.

<sup>f</sup> Gen. 17. 18.

He that findeth mee, findeth life, saith wisdom <sup>g</sup>. But where, and in what way is she to be found? *Corrections of instructions are the way of life* <sup>h</sup>.

<sup>g</sup> Prov. 2. 35.

<sup>h</sup> Prov. 6. 23.

How can a naturall Father better seale up his love to his child, than by saving his life? and how is that done sooner than by a seasonable and mercifull use of the rod? for by nurtu-

C ring

i Pro. 23. 13.

14.

k Job. 7. 23.

1 Ezech. 18. 31.

ring him betime, he may keep him from the gallows. If ~~thou~~ beatest him with thy rod, saith Salomon, he shall not die<sup>i</sup>. And againe, thou shalt beate him with the rod, and shalt deliver his soule from hell. Semblably, the father of spirits, when he would shew his love to his untoward child, whips him till he bleeds, bloods him till he faints and swoones againe sometimes; that he may let out his ill humours, and make him whole every whit<sup>k</sup>, doe a perfect cure upon his soule, make it *returne and live*, for why should any dy in Gods house of *Israel*<sup>l</sup>? There are centuries of diseases lying in wait for mans precious life, but far more for his soule. There is the tympany of pride, the dropsey of covetousnesse, the fever of ambition, the frenzy of passion, the consumption of envy, the epilepsy of Apostacy, the

the lethargy of security, the plague of discontent, &c Now affliction is Gods *Ca-holicon*, the crosse is the cure of them all. *Gehezi* tells the praises of his severe master to King *Iehoram* <sup>m</sup>. Whence some conjecture, that his leprosy made him cleare, that his white forehead made him a white soule, that his disease cured him. See this further set forth, *Iob.* 33. 14. to 31.

Thirdly, the fathers of our flesh though they love us well enough, yet they *verely correct us for their pleasure*: to ease their stomacks, vent their choller, discharge themselves of that displeasure they have conceived against us. Not so the Lord: *fury is not in m<sup>n</sup>*, saith he, he is slow to anger and of great patience, and quickly repents him of the evill<sup>e</sup>. It is certainly a fearefull thing to fall into the punishing hands

m<sup>2</sup> King. 8. 4. &  
Perissem nisi  
perissem.

Reas. 3.

n *Esay* 27. 4.

o *Psal.* 103. 8.

p Heb. 10. 31.

q Psal. 90. 11.

r Lam. 3. 33.

s Eney 28. 21.

Vim Deo facinus iniquitatis nostris: prope est ut cum non permitamus ut parcat. Saluam.

t Deut. 8. 5.

u Hof 11. 8.

Jer. 31. 19. 20.

of the living God P: for *who knoweth the power of his wrath* q? but so the Saints doe never: For as he *afflicts not willingly* r, tis his *worke, his strange worke* s? (We might, if we were oughts, live all the dayes of our life in his house, and not so much as feele the weight of his hand) so when he must doe it, (as no remedy but he must, otherwhiles, to his grieve) he *nurtureth us as a father doth his owne sonne* t. First, he stands and melts over us, and oh that he might not doe it: How shall I give thee up *Ephraim*? how shall I deliver thee *Israel*? how shall I make thee as *Admah*? how shall I set thee as *Zeboim*? my heart is turn'd within me, my repentings are kindled together u. There's all the pleasure he takes in correcting us. Then, when he hath us under hand, in the very *midst of judgment he remembers*

remembers mercy<sup>x</sup>. In hum-  
bling us, he remembreth us, for  
his mercy endureth for ever<sup>y</sup>.

The same hand that strikes us,  
supports us under the strokes.  
God dealeth by us as *Ioseph* by  
his brethren: he lookt sterne,  
and spake harsh, but in the  
meane while gave them meate  
without money, and sent them  
away in peace and with com-  
fort.

Lastly, as he corrects us not  
for any pleasure to himselfe, so  
for greatest profit to us. For,  
first, he hereby *makes us parta-  
kers of his holinesse here*. Se-  
condly, fills us with *the peace-  
able fruits of righteousnesse* in  
heaven. First, then he chastens  
us that he may impart unto us  
of his holinesse: and that first  
by removing the impediments.

For, *by this shall the iniquity of  
Iacob be purged, and this is all  
the fruit, to take away his sin<sup>z</sup>*.

He plowes upon our backe,

C 3

and

x Hab. 3. 2.

y Psal 136 23  
Sic licet in na-  
tos facies au-  
stera paren-  
tum.  
Mens tamen  
aqua manet--

Reas. 4.

ver.

Retentio ex-  
crementorum  
est parens  
morborum.

z Isay 27. 9.

a *Psal.* 129. 3.b *Iles* 10. 13.

Non quod afflictione proprie sanctificationis sed ad minicula sunt ad sanctificationem. *Lev.*

c *Iam.* 1. 4.

Tareus.

d 2 *Tim.* 4. 8.

and makes long his furrowes<sup>a</sup>, that the weeds being killed, and the ground fitted for seede, we may sow in righteousness, and so reape in mercy<sup>b</sup>. Secondly, He gives us by affliction the exercise, prooffe, and increase of faith, hope, and charity: together with sundry other principall graces; working by them experience and patience, which serve for the beautifying, and perfecting of a Christian. For let patience have her perfect worke, faith St. James<sup>c</sup>: intimating, that he is but an imperfect Christian, that wants patience; a very little childe in Gods house (if any at all) that cannot beare the rod. Thus he makes us partakers of his holinesse. And so he doth of his happinesse too, called here (as some judicious interpret it) the quiet fruits of righteousness; as elsewhere, the crowne of righteousness<sup>d</sup>, the crowne

crowne of life<sup>e</sup>, the weight of glory, *that farre-most-excellent exceeding and eternall weight of glory<sup>f</sup>*, wrought out unto us by the afflictions of this life: which being light and momentary *are not worthy to be reckon'd* <sup>g</sup>, therefore, nay, not to be named in the same day with the glory that shali be revealed at that day. Adde hereunto, that by our crosses sanctified, weight is added to our crowne of blisse, sith according to the measure of our afflictions God meteth unto us of his graces, that we may be able to beare them: and according to the measure of our graces, he proportioneth our glory and future happinesse.

But is this so, that afflictions are Gods love-tokens? how slowly then are they mistaken, that take them for testimonies of his wrath, and effects of his disfavour. And yet

*c Rev. 2.10.*

*f 2 Cor. 4.17.*

*g Rom. 8.18.  
Quod malis  
præsentibus  
durius deprimor, eò de  
futuris gaudiis  
certius præsumo. Greg.*

*Vsc. 1.*

Gen. 15. 1. 2.

Exod. 17. 7.

k Iudg. 6. 12.

13.

Psal. 7. 7.

Bushelceruus.

Lam. 3. 18.

19.

this was *Abrahams* errour in the want of an heyre of his owne body. When God had said unto him, Feare not *Abraham*: I am thy shield, and thine exceeding great reward; Lord God, saith he, *what wilt thou give me, seeing I goe childlesse<sup>h</sup>, &c.* This also was the peoples weakenesse in the want of water. *Is God say they amongst us<sup>i</sup>?* as if that could not be, and they athirst. So *Gideon* in the invasion of the *Midianites*. The Lord, saith the Angell, *is with thee, thou valiant man*. But *Gideon* said unto him, *Oh my Lord, if the Lord be with us, why then is all this befallen us<sup>k</sup>?* The like we may say of *David* in that melancholly psalme of his, as one calls it; and the whole Church in that her dolefull ditty; *I said, my hope, and my strength is perished from the Lord, remembering mine afflictions*



*otions and my misery, the worm-  
 wood, and the gall.* I, but who  
 put in that wormwood and  
 gall (might one have replied)  
 into Gods cup? 'twas never,  
 sure, of his tempering; that's  
 an ingredient of your owne  
 addition. 'Tis true, there is a  
 cup in the hands of the Lord,  
 and the wine thereof is red, and  
 full of mixture. But what?  
 shall all taste alike of Gods  
 cup? No, no, the Saints  
 doe onely sip of the top; they  
 drinke onely so much of it as  
 is cleare and sweete, in com-  
 parison: but *the dregs thereof,*  
*the wicked of the earth shall*  
*wring them out, and drinke them*  
*up*<sup>m</sup>: say there be some bitter-  
 nesse in that we suffer (as no  
 affliction, for the present, is  
 joyous but grievous<sup>n</sup>,) yet  
 bitter potions bring on sweete  
 health: and it is in great love,  
 no doubt, (however it be ta-  
 ken,) that the tender father me-

Illud solum  
 quod suavius  
 est et limpi-  
 dius.

m Psal. 75. 8

n Heb. 12. 11.

O I Cor. II.

dicines his child for the wormes, gives him aloes, or the like: The child cries out as if he were kild, sputters and kecks as if he were poyson'd; yet still the fathers love is never the lesse: no more is Gods, for the gall he gives us. It is not fury but mercy that sets God aworke in this kinde. *We are judg'd of the Lord, that we may not be condemned with the world.* Now to make that an argument of his hatred that he intends for an instance of his love, what can be more absurd and provoking? How would you take such usage at the hands of your children? If they should make such akward and unkind constructions, when you physicke them for their good: or, if neede so require, apply sharpe corrosives, or hot irons to their flesh? How could you take it, I say, if they should exclaime or but  
mut-

mutter; my father hateth m<sup>e</sup>,  
is weary of my company, de-  
sires my death, seekes to rid  
me out of the world? would  
it not gall you to be so much  
mistaken? And what shall  
God doe, thinke you? espe-  
cially, since herein we close  
with the Devill, and take part  
with him, against our owne  
soules. His worke is to accuse  
God to man (as he did to our  
first parents in Paradise) as if  
he envied man the best estate;  
and of very hatred holds him  
to hardship, and feeds him (as  
*Ahab* did *Michaiab* whom  
he loved not) with the bread  
of affliction, and water of adver-  
sity. Thus he suggested to *Iob*  
by his wife and three freinds;  
leaving him his tongue un-  
tought, (when all his body be-  
sides, was but one great botch)  
as hoping that he, would there-  
with have curst God and dyed, or  
charg'd him with folly and  
cruel-

Non est argu-  
mentum aver-  
si dei, quem-  
admodum di-  
abolus inter-  
pretatur: sed  
potius pater-  
nae ipsius be-  
nevolentiae.  
*Lazarus in Pro.*  
3. 11.

*Chrysost.*  
Totum est pro-  
vulnere cor-  
pus.  
*P Job. 1. ult.*

q *Matth. 4.*

*1 Heb. 12 5. 6.*  
 Non ita bea-  
 tum paulum  
 puto quod in  
 celum raptus  
 quam quod in  
 carcerem  
 conjectus.  
*(bryfest. in*  
*Eph. 3. 1.)*

*1 Job. 3. 33.*

*1 Phil. 1. 29.*  
 Act & mo-  
 in m pag. 1565

cruelty p. So the tempter would faine have perswaded our Saviour, that he was no sonne of God, because he was afflicted with hunger q. But against this temptation, *forget not the consolation, which speaketh unto you as unto children; my sonne, despise not thou the chastening of the Lord, neither faint when thou art rebuked of him: for whom the Lord loveth he chasteneth* &c. whence the Apostle reckons affliction amongst Gods *honouraries*, and tokens of respect: for, *To you it is given* saith he, *not onely to beleieve* (though that's a great matter for he that beleeveth hath set to his seale that God is true, hath subscrib'd to his truth, and given him a testimony) *but also to suffer*: which (saith Father *Latimer*) is the greatest promotion that God gives in this world. *Job* (good man) cannot but admire

admire at it, that God should make so much account of man, should so magnifie and dignifie him, as to thinke him worth the melting, though it be every morning, and trying, though it be every moment.

*Iob. 7. 17. 18.*

Secondly, here hence ifsueth a double Instruction, and you shall have it in the Apostles owne words. *My son despise not thou the chastening of the Lord*, that's the first: *neither faint when thou art rebuked*; that's a second. This is the Apostles owne use of this point (after *Salomon*) and this is as good an use as we can put it to.

First then, beware you despise not Gods correction; count it not an ordinary thing, a light matter, a common occurrence, such as comes and goes as the raine on our clothes which after a while dries up, and

*Use. 2.*

*u Heb. 12. 5.*

I.  
ונח  
Targum.  
ונח

ὁλιγωρεῖ  
Heb. 12. 5.

and all is as before. This is to elevate, and set light by Gods love-tokens, to vilipend and undervalue his kindnesse, to make no repute nor reckoning of his gracious expressions, and dearest indulgences: whilst we thus lay them at our heeles, and cast them into by-corners, as things not-worth our carefull keeping, or kinde acceptance.

To helpe against this extreme: Consider first, that affliction *commeth not out of the dust*, no not the least and lightest that doth befall us: but though *Man be borne to trouble as the sparke to fly upward*, yet every *Iob* will seeke unto God as the authour, and purposely to breede true remorse in himselfe: and every *Naomi* (in case of personall sicknesse or death of friends) will say, *the hand of the Lord is gone out against me*: and every *Israelite* indeede

x *Iob. 5. 6.*  
7. 8.

y *Ruth. 1. 13*

indeede collect, *are not these evils come upon us because our God is not with us*? For neither is it for nought (in the second place) that God afflicts : but ever there is some *Achan* in the army, some *Sheba* in the towne, some *lonas* in the ship, some distemper, I meane, in the soule, some disorder in the life, that God would have removed, and remedied. Thirdly, that he keepes count how oft he afflicts us, and what good use we make of his hand.  
*Amos, 4. 5. 6. 7.*

*2. Deut. 31. 17*

Now shall God count our crosses, and we contemne them? shall he number our lashes, and we neglect them? shall he lay them on in love for our good, and we beare them off with head and shoulders, least they should doe us good? The hypocrite, saith *Elisha*, *crieth not when God binds him*, and doth therefore  
*beape*

a Job. 36. 11.

b 1 Sam. 2. 9.

c Esay. 50. 10.

d Lev. 10. 19.

e Lev. 26.

heape up wrath <sup>a</sup>. The wicked, faith holy *Hannah*, are silent in darkenesse <sup>b</sup>, and shall therefore lie downe in sorrow <sup>c</sup>: they shuffle over their crosses, and make some sorry shift to rub thorough them, and thinke to weare them out as well as they can. Such were those in *Ieremy*, *woe is me for my hurt, my wound is grievous*. There's their moane at first, but what after a while of pawsing? *Truely this is my grieve and I must beare it* <sup>d</sup>. As who shou'd say: There's no remedy; 'tis that we all must looke for, to have crosses while we are here, when things are at worst they'll mend againe: such and such haue suffer'd the very same, and done well enough, and so I hope shall I. God complaines oft of this stupidity, and senselesnesse in his people, and threatneth it sore with a succession of crosses <sup>e</sup>; seven



seven more and seven more,  
and seven to that, to the con-  
version of his owne, and the  
confusion of his enemies : for  
is it fit that he should cast  
downe the bucklers first ? No:  
he is too wise, and too strong,  
to be overcome, or wearied out  
by any meanes but strong pray-  
er and humble yeeldance under  
his mighty hand. Looke to it  
therefore ( I charge you ) or  
looke for a worse matter. God  
hath his rods sticking in every  
corner of the house : yea he  
hath a swinging rod for them  
that will not mend with a  
twig : or if a rod will not doe,  
he will take up his staffe : or  
if that serve not the turne, he  
hath scourges and scorpions.  
'Tis sure, if he take us once in  
hand, he'le master us, and make  
us returne to him that smites us,  
or ere he give us over. Take  
heede therefore we be not of  
those fooles that will not  
grow

f *Prov.* 27. 22.g *Pro.* 23. 35.h 1 *Sam.* 25.  
37.

Crucem ala-  
cres concen-  
dan us. Dul-  
ces sunt clavi,  
tan cū valde  
acebi. Naſ-  
anſ.

grow wiser though brayd in a mortar<sup>f</sup>: of these drunkards that are stricken, and finde it not; beaten againe, & feele it not g: of those Stoicks (stocks rather you may stile the) that count it a vertue to stand out ail crosses, and not be stirr'd thereat: that thinke if they may scape afflictions, tis well; as if not, tis a delti- y, they must beare it, they were borne to it: & so as beasts or rather as blocks<sup>h</sup> they lye under their burden: & account it grea- test valour to make least ado, & lay it as little as may be to hart. But this is to crosse God, who intends mē should take up their crosse, not tread upon it: carry it on their backs, not make a fire of it; be active in carry- ing it, and doe it cheerefully, not because they can neither will nor choose: be sensible of the weight of it, and not runne away with it as *Sampson* did with the gates of *Gaza*. I tell you

you, there's no standing before a lyon when he roareth<sup>i</sup>: ther's no bearing up our sayles in a tempest, when it rageth, nor contesting with soveraignty, no resisting omnipotency. If ye meane to be Kings Sonnes, ye must bring him the fore-skins of an hundred *Philistims*, shew him the fruit of our former sasse rings. For otherwise, he will construe it for a contempt, and standing over us with his great rod, smite us soundly, and say at every lash, heare ye the rod, and who hath appointed it<sup>k</sup>. God tells his revolted people by *Hosea*, he will first be a moth to waste them by some lighter affliction: if that affect not, he will be a worme to rot them, then a lyon to teare them, and last of all, withdraw himselfe from having to doe with them, *till they see their sin, and seeke his face*, *Hos. 5. 12. 13. 14. 15.*

*i Amos. 3. 8.*

*k Mic. 6. 9.*

קבנ

Spinæ nomen  
hinc deduci-  
tur: Vnde  
Kabvenaki  
locum hunc  
exponit, Ne  
ejus castiga-  
tiones ut spi-  
nas quasdam  
existimas tibi  
molestas.  
Tsal. 73. 13.

1 Hef. 2. 6.

A second lesson the Wiseman takes us out from this point, is, *Neither be weary of his correction*: that is, (as the word imports, and the Apostle interprets it) fret not at it, faint not under it. Far be it from thee, to repent thee ever of thy repentance vvith *David* in a passion; or to wish thy selfe eas'd of those Love-tokens, which thou feelest as thornes in thine eyes; and therefore startlest; and as pricks in thy sides, and therefore winchest. This is to make an ill-construction of Gods kindnesse, as if hee meant to kill thee therevvith: and to upbraid him with his *Mercies*, as if they were *Cruelties*. Hee hedgeth us about with his thornes <sup>1</sup>, that hee may keepe us within compasse: hee pricks us with his briars, that hee may let out our ill humours. Oh happy thornes of tribulation, that  
open

open a veine for Sin to gush  
out at ! Onely, let us not rage  
at the Surgion as mad-men,  
nor swoone under his hand as  
milke-sops ; but frame to a  
peaceable and patient behavi-  
our ; chiding our hearts when  
wee feele them fret, and sha-  
ming our selves when we find  
them faint. *Why art thou cast  
downe, my soule, and why art  
thou disquieted within mee <sup>m</sup> ?  
Why dost thou cry aloud ? is there  
no king in thee ? is not the first  
dominion come unto thee ? is thy  
Counsellour perished <sup>n</sup> ? Surely,  
if (amidst so many privileges)  
thou faint in the day of adver-  
sitie, thy strength is but small <sup>o</sup>.*  
Looke thorow the Cloud, and  
see the Sun-shine of comfort  
on the other side. The time  
shall come, when thou shalt  
see and say, That it was in ve-  
ry Faithfulnessse, nay, in very  
Love, that God afflicted thee <sup>p</sup> :  
and that all things ( even affli-  
ctions

m Psal. 43.

n Mic. 4.8.9.

o Pro. 24. 10

p Psal. 119. 75

קפן

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open a veine for Sin to gush out at ! Onely, let us not rage at the Surgion as mad-men, nor swoone under his hand as milke-sops ; but frame to a peaceable and patient behaviour ; chiding our hearts when wee feele them fret, and shaming our selves when we find them faint. *Why art thou cast downe, my soule, and why art thou disquieted within mee<sup>n</sup> ? Why dost thou cry aloud ? is there no king in thee ? is not the first dominion come unto thee ? is thy Counsellour perished<sup>n</sup> ? Surely, if (amidst so many privileges) thou faint in the day of adversitie, thy strength is but small<sup>o</sup>.* Lookethorow the Cloud, and see the Sun-shine of comfort on the other side. The time shall come, when thou shalt see and say, That it was in very Faithfulnesse, nay, in very Love, that God afflicted thee P: and that all things ( even afflictions

m Psa. 43.

n Mic. 4.8.9.

o Pra. 24. 10

p Tsa. 119.75

q Rem. 8. 18.

συγγεγνη.

E 1 Cor. 10. 10.

Esey 1. 25.

ctions too) doe concur and co-operate to our greatest good q; such as wee would not have wanted for any good. *Be not yee therefore Murmurers* <sup>r</sup>, neither be faint in your minds; but call up your spirits, and fortifie your hearts against whatsoever discouragements. For your help herein;

First, consider the good end God aimes at, and attaines to in all our afflictions; which is to humble us in the sense of our Sins; to give us prooffe and experience of his power and love in preserving us in them, and delivering us out of them; to purge out our drosse, and take away our Tinne; to greaten our Graces, and by making them more active and stirring, to make us more able unto, and abundant in, every good word and worke. God by affliction separates the Sin that he hates, from the Son that hee loves:  
and



and keeps him by these thorns, that hee breake not over into Satans pleasant pastures, which would fat him indeed, but to the slaughter. And albeit wee cannot, for present, perceive any such benefit, but the contrary; yet wait a while, till God hath brought both ends together, and you shall subscribe to this truth. A Torch burnes after a while, the better for beating; a yong Tree settles the faster for shaking: Gods Vines beare the better for bleeding; his Spices smell the sweeter for pawning; his Gold lookes the brighter for scowring. Hee that knowes our frame, knowes that wee are best when wee are worst, and live holiest vwhen we dye fastest; and therefore frames his dealing to our disposition, and seekes not so much how to please us, as to profit us.

Secondly, let thy selfe to remem-

*Vricus Dux  
Wurtembergi-  
cus, Anno  
1519. & Sue-  
viae Confede-  
ratus ducatu  
pellitur. Exul  
ad Philippum  
Hassiae Lan-  
gravium confi-  
git. Vt sibi  
exilium leve-  
diceret, &  
patris posses-  
sionem; si  
Evangelij lu-  
ce cavendum  
fuisse, pro  
danno repu-  
taret. Scultetus  
Annal. p. 419.*

f *Esay* 66. 11.t *Psal.* 27. 13.  
t *Psal.* 119. 73.u *Psal.* 73. 17.

remember the consolations of the Scriptures: And first, the precious promises, those *breasts of Consolation*<sup>f</sup> which wee are bid to sucke, nay to oppresse, till we get out the sweetnesse. Doe as the little Bee doth, she will not off the flower, till she hath made somewhat of it. Had it not been for this *Aqua celestis*, *David* had surely *fainted in his affliction*<sup>t</sup>: but this good word from heaven fetcht him againe, when hee was ready to sinke. And another time, when he had reason'd himselfe out of all patience, at the prosperity of the wicked, and his owne harder condition; hee went into the house of God, and (by perusall of the promises) he received satisfaction and settlement<sup>u</sup>. Secondly, the examples recorded in Gods Booke on purpose, that wee through patience, and comfort of the Scriptures, might have hope.

hope<sup>x</sup>. There you shall find *Iob* blessing the time that ever hee was corrected <sup>y</sup>: *David* acknowledging, that it was good for him that hee was afflicted <sup>z</sup>: *Jeremy* praying for it, as a good thing he needed <sup>a</sup>: a whole Church-full of people voting the same way, *Lam.* 3. 27. *Lazarus* (though Christs bosome-friend) labouring under a mortall disease, and many foules cured, and gained to Christ by his sicknesse. Behold, said she, he whom thou lovest, is sick, *Iob.* 11. *Si amatur*, saith one, *quomodo infirmatur*? If loved of Christ, how comes he to be sicke? well enough: It's nothing new, for Gods best beloved to be much afflicted. *Qui non est Crucianus, non est Christianus*, saith *Luther*, Ther's not a Christian that carries not his Crosse. Nay, looke into the eleventh of the *Hebrews*, and yee shall see, that none out of

D the

x *Rom.* 15. 4.

y *Iob* 1.

z *Psal.* 119.

a *Iers.* 10.

*Aug.*

Anno 1503.  
*Frederico* Ele-  
*ctori Saxonie*  
 nascenti vila  
 est in-dortio  
 cruce aureo  
 colore falgēs  
 See. futuri iui  
 fati omen ex  
 alvo matema  
 secum tulit.  
*Bischoferus*  
 in *Chronol.*

z Hebr. 12.1.

Sapius opini-  
one quam re  
laboramus.  
Senec. ep. 13.

a Rom. 8.28.

b2 Cor. 4.18

the place of torment, have suf-  
fered more than Gods dearest  
Saints. Wherefore, *lift up the  
hands which hang downe, and  
the feeble knees:* and (sith you  
run with so good company,  
and upon so good encourage-  
ment) *run with patience, the  
race that is set before you* z.  
There's nothing befalls us, but  
hath befallen our betters a-  
fore us.

Thirdly, *Walke by faith, not  
by sense*, 2 Cor. 5.7. and know,  
that Grace to stand in afflicti-  
on, and to gaine by it, is better  
than freedome or deliverance.  
'Tis sure, that a crosse sancti-  
fied, scares us, more than hurts  
us: for it brings us word, that  
we are such, as being loved of  
God, *are called according to his  
purpose* a: Onely, *looke not to  
the things that are scene*, with  
the eye of sense: but, *at the  
things that are not scene* b;  
but by the eye of faith: the  
pro-

property whereof, is to believe what God saith, though sense contradict it never so much; and to beare a man up above all afflictions, as blowne bladders swim aloft all vva-  
ters. Here then, silence your Reason, and exalt your Faith; conclude, if you be one of Gods, whatever your affliction be (how pressing or piercing soever) it is shot in love, as *Jonathans* arrows, to warne you, not to wound you; to bid you scape for your life, vvith *David*, sith *Saul*, the devils vvill, is your utter destruction. And although you cannot yet vvell see, hovv, *Out of this Eater, can come meat* c, yet you shall see shortly, that God *humbleth and proveth you, to doe you good in your latter end* d. Say then to thine affliction, in the language of Faith, as *Iehoram* to *Iehu*, *Is it Peace?* then march as furi-

c *Judg. 14. 14.*

d *Dent. 8. 16.*

c Psa. 119. 68

ously as thou wilt. Commeth thou in love? *ride on, because of the word of Truth*: for thou art a good messenger; and bringest good tidings. Hee vvill not faile, in his good time, to make thee good unto mee, who *is good, and doeth good* c to all that trust in his goodnesse before the Sons of men. Meane vvhile, I vvill vvait patiently on him that *waites to doe mee good*, and should I dye in the vvaiting condition? yet, *Blessed* (saith the Prophet there) *are all they that wait for him*, Esay 30. 18.

vse 3.

f Rom. 5. 3.

Lastly, here's a vvord of Comfort to all Gods afflicted, to consider, whence it is that he rebukes and chastens them: namely, out of his tender love, and respect to their soules. This should make us to rejoyce in tribulation<sup>f</sup>, yea, to *over-abound exceedingly* with joy.

joy &c. Such an exuberancie of joy, as should breake forth into thankfulness; not so much for the afflictions themselves, (for in their owne nature, certainly, they are evils, *Prov.* 15. 15. and strong temptations to Sin, *Iam.* 1. 2. they are also fruits of Sin, and part of the curse) as for the love of God to us in Christ, altering their property, *Gen.* 50. 20. and turning these curses into crosses, that I say not blessings, and these testimonies of his wrath, into tokens of his love. The crosse of Christ, (like that Tree in *Exodus*, which *Moses* cast into *Marah*) hath made the waters of afflictions, of bitter and loathsome, sweet and wholesome. Put them therefore upon the score of Gods favours, looke upon them as his Love-tokens, and be thankfull. Hereby we shall approve our selves Sons,

D 3 and

8 2 Cor. 7. 4.  
ὁ ἄσπετος  
συνουσία τῆ  
χαρᾶς.

Christianorū  
propria virtus  
est, etiam in  
ijs quæ adver-  
sa putantur,  
referre gra-  
tias. Hieron.  
in Eph. 5.

and not Bastards ; Subjects of his love, and not objects of his hatred ; according to that in the Text,

*As many as I love, I rebuke and chasten.*

*Dofl. 3.*

Gods best beloved are much afflicted. This also is cleere from the Text, and hath the consent of other Scriptures : *The just man falleth seven times*, that is, often, saith *Salomon* : understand it chiefly of crosses and afflictions, as appears both by the context and opposition, *Prov. 24. 16.* There are fixe troubles, and seven, out of which a good man may need deliverance, saith *Eliphaz*, *Iob 5. 19.* yea, *David* riseth yet higher, and tels us, that *Millions are the troubles of the Righteous* <sup>h</sup> ; so the words may be read and rendred, *Psal 34.* And this you may see exemplified in righteous *Abel*, first: of whose gifts, though God him-

<sup>h</sup> *Psal. 34. 19.*



himselfe testified i, yet hee came to an unhappy and untimely end : besides, he was the first that ever tasted of death. After him *Noah* a most calamitous person as ever lived, as the Chronologer computes it. *Lot* had his righteous soule vexed from day to day by the uncleane *Sodomites*: *Abraham* had fore trials: and that bosome, wherein we all looke to rest, was assaulted with diverse difficulties. *Few and evill were the dayes of Jacobs pilgrimage*, his whole life one continueate affliction. What should I stand to tell you of *Joseph*, and *Iob*, and *Moses*, and *David*, and *Paul*? The whole Church is for this cause called *a worme*. *Es. 41. 14.* and differenced from all other societies by this character, *Oh thou afflicted and tossed with tempest, that hast no comfort! Esay 54. 11.* and yet Christ loved the

i *Heb. 11. 4.*

Vix mihi persuadeo hominem ex homine interiore natum esse, &c. *Franciscus Chronol.*

k *Eph.* 5. 25.l *Heb.* 2.m *Lev.* 3. 1.n *Iohn* 16. 20,  
33.

Church and gave himselfe for it<sup>k</sup>. Christ himselfe, the head and husband of the Church, was consecrated by afflictions<sup>l</sup>; and from his cradle to his crosse he was the man that had seene affliction by the rod of Gods wrath<sup>m</sup>: and yet he was the beloved sonne in whom the father was well pleased. And as himselfe had his share in suffering (and a chiefe one too, for he had the worst of it, whiles he received the sting of sorrow into his owne person that we might be free) so he foretold it of all his, twice in one Chapter. *In the world ye shall have tribulation: And againe, yee shall weepe and mourne, but the world shall rejoyce<sup>n</sup> &c.* And why his owne more then others?

Not for any delight he takes in their trouble (I must tell you) for he afflicts not willingly, nor grieves the children of men

men °. If he doe, 'tis to his owne grieve first, *Hos. 11. 7.* *Ier. 31. 19. 20.* In all their afflictions he is afflicted p. and if the toe of Christs mysticall body be crusht in earth, the head cries out from heaven, *why hurtst thou me? 9.*

Neither is it secondly, to satisfie his justice upon them, for that's done already (once for all) by him who *bore our sins in his body on the tree*, suffering, the just for the unjust r, and indenting for our freedom. See the articles of agreement fitly and fairely drawne out by himselfe, *Ioh. 18. 8.* If ye take me, let these goe their way. Gods acquittance we have to shew under his owne hand *Matth. 3. This is my beloved Sonne, in whom I am well pleased.*

Neither yet thirdly, is it to shew his soveraignty, whereby, as absolute Lord of all, he

D 5 might

• *Law. 3. 33.*

p *Esa. 63. 9.*

Ille dolet  
quoties cogi-  
tur esse ferox.

q *Act. 9. 4.*

r *1 Pet. 2. 24.*

f *E/a. 6. 4. 8.*  
*Rom. 9. 20.*

might doe with his owne as he will, and use his creatures at his pleasure f.

Nor lastly, is it meerely (though mainly) for his owne glory- without any other respect, that he smites and chastiseth: but even then when he principally intends the promoting of his owne ends in it, as *Ioh. 9. 3.* yet *semper aliquid subest*, there's something more in it then so, that moves him to doe it. And what may that be?

*Reas. 1.*

First, himselfe hath decreed it, *Rom. 8. 29.* with *Luk. 24. 26. 1 Thes. 3. 3. 1 Pet. 2. 21* why then should wee be so strange at the matter, *1 Pet. 4. 11.* or startle at the mention, *Ioh. 11. 8.* of that which we know was so long before determined, and is therefore inevitable?

*Reas. 2.*

Secondly, our sin deserveth it, first, sin imputed to us, *Adams* sin; secondly, sin inherent in us,

us, \* that *peccatum peccans* as the schooles tearme it, that common cause and impure feminary of sin, originall concupiscence: which the Heathen man also assigns for a cause of all our miseries. Thirdly, sin issuing from us: our omissions, commissions, saylings in the manner, which forasmuch as they exceede in number the haire of our head, what marvell if the best have their part in afflictions? sith sin and punishment are inseparable companions; they goe tyed together with chaines of Adamant, saith the Poet: like individual twins they are borne together, live together, are attended the one by the other, as the body by the shadow: where sin is in the saddle, there punishment is on the crupper. Whence it is that the Hebrews have but one and the same word for them both: and blinde Nature

\* This root cannot bee pluckt up till we are transplanted.

Πάντων ὅς  
κακῶν ἐπι-  
θυμία ὄντιν.  
Timon apud  
Lactantium.

t Psal. 40. 12.

Isidore the Monke was out, that vaulted he had felt in himself no motion to sin for fortie years together.

Socrat. lib. 4.

u. *Iam.* 1. 7.x. *Act.* 28. 4.*Reas.* 3.y. *Eph.* 6. 12.z. *Gen.* 49. 17.a. *2 Cor.* 12.  
κολασιζ.

ture prompted those Marriners, to demand of the obnoxious Prophet *Jonah*, what evill hast thou done, <sup>u</sup> that the hand of thy God doth follow thee so close? and those *Barbarians* to censure *St. Paul* for some *murderer*, whom, though he had escaped the sea, yet vengeance suffered not to live <sup>x</sup>.

Thirdly, the world we live in occasioneth it; a place made for trialls and temptations: for we wrestle not here against flesh and blood onely, but against principalities and powers &c <sup>y</sup>. Gods people tread so hard upon the Devills head, that he cannot but turne againe, bite them by the heeles, with *Dans* adder in the path <sup>z</sup>; mischief them, I meane, as much as he may, that if they will needs goe to heaven, they may goe halting at least with *Jacob*, they may feeble his fingers with *Paul* <sup>a</sup>, be sensible of his siftings with

with *Peter* <sup>b</sup>. Hence it is that our way to Gods kingdome is strawd with crosses, an afflicted way <sup>c</sup>; like that of *Iona-*  
*than* and his armour-bearer <sup>d</sup>; or that of *Israel* into the land of *Canaan*: because it lyes thorough the wilder nesse of this world, where we are sure to have tribulation <sup>e</sup>: it being to the faithfull christian not a paradise but a pargatory, not a place of pleasure but of pilgrimage, not of triumph, but of warfare, of confused noyse, and of garments rolled in blood <sup>f</sup>. What marvell then if in such a place as this, we meete with conflicts and counter-busses from the Dragon and his angels, who hate us with a deadly hatred, as *Cain* did *Abel*, because our workes are better then theirs. Not to speake of that old enmity *Gen.* 3. (where begins the booke of the warres of the Lord's, such as shall still be  
in

<sup>b</sup> *Luke* 22. 31

<sup>c</sup> *Math.* 7. 17  
τεθλιμμένη  
ἡ ὁδός.

<sup>d</sup> *1 Sam.* 14. 4

<sup>e</sup> *Iohn* 16. ult.

<sup>f</sup> *Esa.* 9. 5.

Numquā bel-  
la bonis, min-  
quam certa-  
mina desunt:

Et quocum-  
certet mens  
pia semper  
habet.

<sup>g</sup> *Num* 21. 14

h Prov. 29. 27

in fighting, while the world shall be standing) ever since which divine decree, *The unjust man is an abomination to the just, and hee that is upright in his way, is an abomination to the wicked*. — Whereunto may be added, that during our abode here (such is humane condition) although wee had no troubles of our owne, yet should wee have sorrow enough by compassionating others; it being the usuall lot of Gods best children, to have their back-burden of both. See *Heb. 10. 32, 33, 34.*

Rom. 4.

Lastly, God afflicts his owne deare servants, for excellent ends and purposes; both in regard of evil, and good. Evil, hee by afflictions partly preventeth, partly purgeth. Prevent hee doth, both evil of Sin first: for, should hee not take us in hand sometimes, how foolish, and froward would



would wee grow, yea, how wilde and vicked? What would not *Abimelech* have done, if God had not fastned him to his bed? Whither would *S. Paul* have swell'd, if Satan had not buffeted him? How far would not *Sampson* have run, being once out, if God had not stopt him with the crosse? Next, for evill of paine, both that which is temporall, 2 *Chron.* 24. 28. and that which is eternall, 1 *Cor.* 11. 32. is prevented by affliction. But, secondly, as it prevents evill, so it purgeth it: for as drosse is vvith silver, offall with corne, soyle with cloth; so is corruption with our graces. Neither is there any so pure, but needs fining. Affliction is Gods fire: winnowing affliction is Gods fanne, *Iere.* 4. 11. washing affliction is Gods sope, *Dan.* 11. 35. Winds and thunder cleere

i *Gene.* 20. 17

Sinite virgam  
corripientem  
ne senuatis  
maileum con-  
terentē. *Bern.*

The flaile and  
the wind hur-  
teth not the  
wheat, but  
cleaseth it frō  
the chaffe.  
Sope, though  
it be black,  
soyleth not  
the cloth, but  
rather at  
length makes  
it more cleane;  
so doth the  
black crosse  
helpe us to  
more white-  
nesse, if God  
strike with  
his battle-  
dore. *Brad-*  
*ford, A.D. &*  
*Mon. p. 1486.*

k 2 *Chr.* 32. 31.l *Iohn* 6. 26.m *Iob* 13. 15.n *Psal* 43 ult.  
*Bradford.*

cleere the ayre, so doe Afflictions the soule. Thus, in respect of evill, God hath his ends in his peoples afflictions. Secondly, for that which is good in them, first to try their sincerity, and to know what is in their hearts<sup>k</sup>; whether they love him, for himself, and will serve him vvithout vva-ges. The carnall Capernaïtes follow'd Christ vvwhile he fed them<sup>l</sup>. *Judas* can be content to beare the crosse, so hee may beare the bag: but *Iob* vvill truit in God though hee kill him<sup>m</sup>: and *David* in deepest distresse or desertion, vvill hang on still; and be perswaded, he shall yet praise him, who is the helpe of his countenance, and his God<sup>n</sup>. A faithfull wife, said that Martyr, is never tried so to be, till when she is assaulted: nor a faithfull Christian so approved, till proved by affliction. Peace and prosperity.

superitie hides many a false heart, as the Snow-drift covers an heape of dung. But when affliction, like *Simeons* sword, pierceth thorow the soule, then the thoughts of many hearts are discovered: then it plainly appeares, that the love of Gods children was not meretricious, nor their obedience mercenary. *The triall of their Faith, being much more precious than that of Gold which perisheth (though it be tried with fire) is found unto praise, and honour, and glory.* That a man is indeed that hee is in triall. Secondly, God, as hee tryeth the good that is in us, by crosses and calamities, so he exerciseth and increaseth it. What use were there of the Graine, but for the edge of the Sickle, the stroke of the Flaile, the waight of the Mill, the fire of the Oven? so, what use were there (in comparison) of  
Pati-

o Luke 2.35.

p 1 Pet. 1.7.

Marcet sine  
adversario  
virtus. *San.*

q Gen. 22. 12.

Patience, Faith, Hope, Humility, godly Wisdome, Courage, Constancie, and divers other Gods graces in us, should we not fall into divers afflictions, *Iam. 1. 2, 3. Rom. 5. 3, 4. Rev. 13. 9. Here is the faith, and patience of the Saints*, saith Saint *Iohn*, after that hee had fore-told some grievous persecution: That is, Here is matter for excuse, and increase of these graces in them, which before, lay hid, and had not that good occasion to worke upon. *Sauls* malice serves but to inhance *Dauids* zeale: The likelihood of losing *Isaac*, doth both evidence, and intend *Abrahams* love to God: Good men are like Glow-vvormes, that shine most in the darke: like juniper, which finelieth sweetest in the fire: like Spice, which favours best when it is beaten: like the Pomander, which

which becomes more fragrant by chafing : like the Palme-tree, which proves the better for pressing : like Camomile, which, the more you tread it, the more you spread it : like the Rose, which yeelds sweet water when it is distilled : like the Grape, which commeth not to the prooffe, till it come to the presse : lastly, like God himselfe, who then doth his best works, when men are at worst, 1 *Pet.* 1. 5. 2 *Pet.* 3. 3. 2 *Tim.* 3. 1. *David* vvas never so tender, as when hee was hunted like a Partridge : *Jonas* was at his best, in the Whales belly : *Stevens* face never shone so faire, as when he stood before the Councell. Who is it (saith one) that hath beene in the purgatory of trialls, but may acknowledge more humility; a more narrow heeding of the heart, better abilities in Prayer, more intimate

Inclinata re.  
surgit.

Pondere sic  
pressus surgit  
scapthus hu-  
mo. *Canetap.*

1 *Sam.* 26.  
20.

1 *Ion.* 2.  
Vigilabat  
in ceto qui  
stertebat in  
navi  
1 *Ad.* 6. 15.

Huet of Con-  
science.

mate communion with God, and sweeter experience of his Fathers endeared affection, *Rom. 8. ult.* And should not Gods best beloved, then be much afflicted? But what use may this be put to?

*Use 1.*

Si in Hierosolymis mareat scrutinium, quid fiet in Babylone?  
*Bernard.*

*u Gen. 6. 5.*

First, Doe Gods entire friends scape no better? what then will bee the end of his enemies? *Psal. 68. 21.* Doth he make bloody wailes on the backs of his children? vwhat will become of Bastards? doth hee deale thus with his Sons? what will hee doe to his slaves? Cannot all the obedience of his people beare out one sinne against God (as wee see in *Moses, David, Zacharie*, others) where will they appeare, that doe evill, onely evill, and that continually? If involuntary weaknesse passe not unpunished, how shall wilfull wickednesse? If they that crosse the streame onely, are

are corrected, thole that still swim against it, *What will they doe, when God riseth up? and when hee visiteth, what will they answer?* Job 31. 14. This is an inference, than the which nothing is more common in holy Scriptures: *Ier. 25. 29. & 49. 12. Psal. 11. 5, 6. Prov. 11. 31. Luke 23. 31. 1 Pet. 4. 17. 18. Rom. 11. 29.* Consult the places, and consider of an answer.

These are but bug-bear-tearmes, devised on purpose, to affright silly people: I sit warme, and feele no hurt.

Indeede because God holds his peace, and his hands for a time, Men are apt to imagine *him such a one as themselves* 2, an approver and abettor of their evill courses, and carriage. And because *Iudgment is not speedily executed, therefore the heart of the sonnes of men is set in them to doe mischief* 2:

But

Ob.

Sol.

2 *Tsa. 50. 21.*

2 *Eccles. 8. 11*

Cave ne ma-  
lum dilatum  
 fiat duplica-  
 tum. *Buchol.*

Tarditatem  
 supplicii gra-  
 vitate com-  
 pendat.

b *Num.* 32. 23

c *Gen.* 4. 7.

*Ob.*

*Sol.*

d *Prov.* 1. 32.

But looke too't betimes, and know that Gods forbearance is no quittance. The Lord is not slow (as some men count slownesse) 2 *Pet.* 3. 9. Or if he be slow, he is sure, he hath leaden heeles saith one, but iron hands: and the farther he fetcheth his blow, the deeper he vwill wound, vwhen he striketh. He that hath drunke poyson, hath his bane about him, though he fall not dovne dead in the place. Be sure, saith *Moses*, *your sin will finde you out* b, as a blood-hound: and although, like *Cains* dog it sleepe a vwhile at your doores c, yet it vwill avwake, and pull out your throate.

Yea but I prosper in the meane while, and am in very good plight, my bones are full of marrow, my breasts are full of milke, I want nothing, that heart can wish. *Ease slayeth the foolish* d, saith *Salomon*, and



and prosperity (though the wicked see it not) is a peece of their curse. Indeele there can be no greater plague (out of hell) then to thrive in sin. When God would lay the heaviest of his punishments upon *Israel*, he threatneth to leave them unpunished, *Hof. 4. 14.* *Hophni* and *Phineas* had no discale nor disafter, because the Lord meant to destroy them.

I have wealth to my health: am well underlaid, have a faire estate, and the world favours me.

An ill signe: the better, the worse (as he said of dancers) fatted ware is but fitted for the Shambles. God puts money (as some hoarders doe) into these earthen-boxes that have onely one chinke to let in, but none to let out; with purpose to breakethem when they are full.

I have worship to my wealth

Magna ira est  
quando pec-  
cantibus non  
irascitur deus;  
sicut medicus  
si cessaverit  
curare, despe-  
rat. Hieron.

e. 1 Sam. 25

Ob.

Sol.

Diogenes.

Ob.

Sol.

Tolluntur in  
altum, ut lap-  
su graviore  
cadant.

wealth, and high-place to my  
hoards of gold.

God *wrestleth* with thee,  
*Psal.* 18. 26. and in wrestling,  
hoyseth thee from the ground  
(as *Hercules* did the earth-  
sprung Giant) that he may let  
thee fall with the greater poise.  
What was *Haman* the better  
for his honour, while the King  
frown'd upon him? or the  
happier for being lift up the  
ladder, when he was to come  
downe againe with a rope?

Ob.

Threatned folke live long.  
I have seene so many summers,  
and yet am in safety.

Sol.

Patientia Dei  
erga impios  
quo diuturni-  
or, eo mina-  
cior. *Bucholz.*

*Though a sinner doe evill an  
hundred times, and his dayes be  
prolong'd, yet that's no superse-  
deas: Eccles: 8. 12. 13.* for  
it shall not alwayes be well  
with the wicked, and so tell  
him from me, saith God, for  
the reward of his hands shall be  
given him, with a woe to boote.  
*Esay, 3. 11.*

Ey,

Ey, but when?

This very instant thou mayst heare that dreadfull doome, that sorrowfull summons, that Pope *Innocent* the fourth did as he was walking in his palace, and was found dead in his nest the next day. *Veni miser in iudiciũ*, come thou wretch, receive thy judgment.

I may, and I may not.

*Be not ye mockers, lest your bonds be increased, Esay, 28. 22.*

*2 Pet. 3. 3, 4.* If thou goe on in sinne, notwithstanding whatsoever hath beene said to deterre thee, thou art truly accurst even in this life, though not fully, *Iob. 3. 18.* *Thy preservation* (in the meane time) is but a *reservation*, as it fared with *Sodom* and her sisters, who were rescued from the foure Kings; that God might raine downe hell from heaven upon them: and *Senacherib*, who escaped the stroke of the

E punish.

Ob.

Sol.

*Iac. Revius,  
hist. Pontif.  
Roman. p. 177*

Ob.

Sol.

Præsens indulgentia futuram poenam accersit. *Isid. Pelus.*

*Vse 2.*

f *Eccle. 9. 1; 2*

punishing Angell, that he might fall by the sword of his owne sonnes, *Esay, 37. 37. 38.* Say then, that one woe hath passed thee, there is a second and a third worse behinde, *Rev. 9. 12. and 8. 13.*

But, secondly, doth God much afflict those whom he most affecteth? This convinceth the blinde world of a double error in judgment. First, in guessing of a mans felicity by his outward prosperity. Secondly, in concluding his misery from his calamity. Of both which estates a wiser then the wisest of them pronounceth (and that by an unerring spirit too) *that no man knoweth either love or hatred by any thing that is before them. And that, because all things come alike to all* f. The flame of prosperity shines as well upon brambles of the wilderness, as fruit-trees of the orchard: the snow and haile

haile of adversity lights upon the best gardens, aswell as upon the wild wast. *Ahabs* and *Iosiabs* end concurre in the very circumstances: *Saul* and *Jonathan*, though different in their dispositions, yet in *their deaths they were not divided* 6.

Let no man therefore so far delude himselfe, as to conclude his comfortable condition, his good estate to Godward, from his outward prosperity: except *his soule prosper with Gaius, as well as his body* <sup>h</sup>. The men of this world (called other-where, *the inhabitants of the earth* <sup>i</sup>, in opposition to the *Burgesses* <sup>k</sup> of the new Ierusalem) are those men of Gods hand that *having their portion in this life, have their bellies filled with Gods hid treasure*, inso-much that they are *full of children*, and leave the rest of their substance to *their babes*, *Psal.* 17. 14. Their houses are safe

Scitè *Laſtan-*  
*ius*, ſicut ad  
verum bonū  
per fallacia  
mala, ſic ad  
verum malum  
per fallacia  
bona perve-  
nitur. *Inſiſt.*  
6. 22.

g 2 *Sam.* 1. 23

h 2 *Iohn* 2.

i *Revel.* 12. 12

k *Phil.* 3. 20.

*ΠΟΛΙΤΕΜΑΙ.*

1 *Psal* 73. 4.  
5. 7.

*Solinus.*

.. *Entrapelus*  
*enicaus*, no  
ce. e. volebat,  
Vestimenta  
dabat precio-  
sa. *Horat.*

from feare, neither is the rod of God upon them. They are not in trouble like other men: there are no bands in their death. Their eyes stand out with fatnesse: they have more then heart could wish<sup>1</sup>. They dance to the Timbrell and Harpe, but suddenly they turne into hell, *Iob.* 21. 13. And so their merry dance ends in a miserable downfall. They swimme merrily downe the streame of prosperity, as the filly fishes doe downe the River *Jordan*, till anon they fall into the dead Sea, where by and by they perish. God often gives prosperity in wrath, as he gave the *Israelites* a King to vex them; as he gave their fore-fathers quailles to choke them: as *Entrapelus* gave his enemies wealth to spite them; as *Saul* gave *Michal* to *David* to be a snare to him: or lastly, as *Ebud* gave *Eglon* a present, that he

he might sheath his dagger in his panch. Why should any one then flatter and flesh himselfe in an evill way, as favour'd of God, because he lives at ease in *Sion*<sup>m</sup>, and fees no want of outward blessings? which, what are they else, to such, *but gistleffe gists*. *Prov.* 20. 28? Blessings of the *left hand*, *Prov.* 3. 16. throwne upon them in great displeasure, and committed unto them no otherwise, than the bag was to *Indas*, to detect the rottenesse of their hearts? *Caeline* whiles poore, had many seeming vertues; but having feather'd his nett, you could hardly say which he was most lavish of, his money or his modesty. And yet 'tis a world to see, how men stroke themselves on the head as the onely happy, Gods dearest darlings, and chiefest favourites, because of their immunity from crosses,

E 3

and

Nihil eo infelicius, cum nihil intellexit contigit. *Sen.*

*m Amos. 5. 1.*

*d' de gel dā-  
ez. x. an o-  
vionia.  
Seph.*

Per multa maximarum non expressa signa, sed adumbrata virtutum habuit -- nec sumptui nec modestiæ pepercit *Vell.*

n Gen. 30. 17,  
18.

Πολλοὶς ὁ  
δαίμων ὁ  
καὶ εὐνοίαν  
θεῶν κα-  
τάλα διδω-  
σι, ἀλλ' ἡ α-  
πίστος συμφο-  
ρὰ καὶ βω-  
σι ἐμπράττει-  
σι ἔτι Ariſt.  
Rhet. l. 2.]

o P/a. 75. 15.

and confluence of temporall contentments. Just like *Leah*, God, saith she, *bath given mee my hire*, (when he had given her a fifth sonne) *because I have given my maid to my husband<sup>n</sup>*.

She should rather have repented then rejoyced: but she was in the common errour, and considered not that God may be angry enough with a man, though he outwardly prosper.

And as far wide is the world in the other extreme: when they judge a man hated of God because rebuked, and chastened. Thus the Jewes censured our Saviour, *Esay*, 53. 3. 4. Those three good men misjudg'd of *Iob*: the *Barbarians* of *Paul*: and those, *Luc*. 13. of them that died by the tower of *Siloam*. This is to *condemne the generation of Gods children<sup>o</sup>*, whose portion here is sharpest affliction. In the world ye shall have trouble, faith



faith our Saviour, p there's no  
avoyding of it. And *all that*  
*will live Godly in Christ Iesus,*  
*shall suffer persecution*<sup>1</sup>, every  
mothers child of them. And  
*through many tribulations we*  
*must enter into the kingdome of*  
*heaven*<sup>2</sup>. If any thinke to goe  
another way to heaven, then  
this, he must (as *Constantine* the  
Great once said to *Acesius* the  
*Novatian* heretike) erect a lad-  
der, and goe up alone. Let no  
man therefore be wor-  
thought of for his crosses, if  
otherwisegodly, nor the bet-  
ter for his prosperity, if a  
worker of iniquity. It is e-  
qually abhominable before  
God, to *condemne the just man*  
and to *justifie the wicked*<sup>3</sup>; upon  
*such ill grounds especially*. You  
see how the good husband  
deales with his trees: those in  
his garden, he is ever and anon  
medling with them, lopping  
off the superfluous branches,

E 4      paring

p *Ioh. 16. ult.*

q *2 Tim. 3. 12.*

r *AB. 14. 22.*

Erigit tibi  
scalam, Accesi,  
& ad cœlum  
solus ascendi.  
to. *Socrat lib.*  
1. cap. 7.

f *Pro. 17. 15.*

paring of the mosse, pruning of the roote, digging, and dunging, dressing, and using all good meanes to make them fruitfull. Those other in the field or forrest, he lets alone, never looks after them, never troubles them or takes paines with them, till at length he comes with his axe and cuts them downe to the fire. Loe such is Gods dealing with the sonnes of men. His best plants have most pruning, his best trees most dressing, his best children most whipping, when bastards shall goe without. God will not so much as foule his fingers with them, *Es. 1. 5.* *till wrath come upon them to the utmost.* Or if he wrap them up (both sorts) in one common calamity (as it sometimes befalls) yet as corne is cut downe with the weedes, but to better purpose; so he makes a difference betweene the chaste-

21 Thes. 2. 16.

stilements of his owne, and the punishments of *strange children*. Those he sainneth, to cleanse and gather them as wheate, *Matth. 3. 12.* these with *the fanne of vanity* to drive and scatter them as chaffe, *Esa. 30. 28.* The wicked he smiteth with his hand, the godly he phillippeth with his finger. Or if he doe more then so, 'tis with the palme of his hand onely, but the other with his clutch-fist: he layes upon them, as a man doth upon his slave (not as upon his sonne) he cares not how he smites, nor where he hits. *Hath he smitten him, as he smote those that smote him*, saith the Prophet? No: but *in measure, in the bunches onely will he debate with him*", the roote shall remaine untoucht. A Christians crosses reach oftimes but to his *flesh*, *Col. 1. 25.* he can call his soule to rest, when his body is

u *Esa 27-7-2.*

\* *Habac.* 3.  
17, 18.

2 *1 Sam.* 30. 6

y *Zach.* 9. 9,  
81.

full of unrest. Still he hath somewhat to uphold him, when he is at worst \*, as *David* had in that great distresse at *Ziglag* x : and *Iehosaphat* at that dead lift, 2 *Chron.* 20. 12. when he knew not vvhich way to looke but to heaven : and those good soules in *Micah*, chap. 7. 7, 8. Prisoners they may be (with *Ioseph*) in the pit of affliction, but they are *prisoners of hope* : and shall come out of the prison by the blood of the covenant y. Yea, as one houre changeth *Iosephs* fetters of iron, into chaines of gold, his ragges into robes, his stocks into a charret, his prison into a Palace, the noise of his Givcs into *Abrech* ; so shall it be with Gods afflicted in the day of their deliverance. Then shall Christ (the Judge) stand forth, and say to those wicked, that here haply have flourished, while better men have met with

with harder measure: Behold my servants shall eate, but yee shall be hungry: behold my servants shall drinke, but yee shall be thirsty: behold my servants shall rejoyce, but yee shall be ashamed: Behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and howle againe for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee: but call his servants by another name, and handle them in another nature.

2 *Esa. 65. 13,*  
*14, 15.*

*Use 3.*

Next, here's a two-fold instruction from this point. And first, to looke for affliction, even the best of us, and to make account of it. Secondly, to endure, and hold out under it, not making more hast then good speed, after ease and deliverance.

For the first of these: you see (all that will live godly in Christ Iesus) what yee must trust

a *Hebr. 5.8.*

b *Colos. 1.24.*  
c *1 Cor. 12.12*

\* *Rubus ar-*  
*dens est figu-*  
*ra Ecclesia,*  
*&c. Hieron.*

trust to. God chastiseth every Son whom hee loveth. The Son of his love was perfected by afflictions, *Hee learn'd obedience by the things that he suffered*<sup>a</sup>: hee bore his Crosse before he wore his Crowne. He hath begun to us, in the cup of his fathers displeasure, and we must pledge him our part: we must *fulfil the residue of his sufferings*<sup>b</sup>. Hence the Church (which is mysticall Chri<sup>t</sup><sup>c</sup>) is called Gods Threshing-floore, *Isa. 21. 10.* because it is daily threshed, and exercised with afflictions. Hence shee is set forth by the *Myrtle-trees in the bottome*, *Zach. 1. 8.* that lye open to all kind of ill weather: by a brand taken out of the fire of affliction, *Zachar. 3. 2.* by *Noahs Ark*, tosse'd to and fro upon the waves of this world: by *Moses his Bush* \*, never without some fierie triall: by that  
white

white horse<sup>d</sup> in the *Revelation*, that is ever follow'd and chased by a red. This also to set forth, the stones of the Temple were first hewen in the mountaine, before they were set into the building: the Sacrifices of the Law were first shined, before they were offered; the vessells of the Sanctuary were first to passe the fire, before they were put to any service: so must Gods *lively stones*<sup>e</sup>, *reasonable sacrifices*<sup>f</sup>, *vessells of honour*<sup>g</sup>, passe the hammer, the knife, and the fire of affliction, before they can be fit for the masters use. You see then your calling brethren, *1 Cor. 1. 26*. You see your condition: no Christian is without his crosse, no heaven to be had, but by touching upon hell-coasts. Sit downe therefore, and cast up the cost, thou that intendest to *build the tower of Godlinesse*<sup>h</sup>, lest else thou

<sup>d</sup> *Reve. 6. 2, 4*

Hic veteres  
crediderunt  
mystice signi-  
ficari pios  
in hac vita  
per crucis  
malleo & se-  
cures expoliri  
&c. *Bucholz.*

<sup>e</sup> *1 Pet. 2. 5.*

<sup>f</sup> *Rom. 12. 1.*

<sup>g</sup> *2 Tim. 2. 23*

<sup>h</sup> *Luk 14. 28*

ἐκ τῶ μὲν.

i Job 29. 18.

k Psal. 30.

thou come in with a *fooles*  
*Had-I-wist*, and be forc'd to  
 give over with shame in the  
 midst of the worke. And ha-  
 ving once set thy foot toward  
 heaven, and finding all faire  
 before thee, bind not upon any  
 long continuance. Say not  
 with *Iob*, *I shall die in my nest* i:  
 or with *David*, *I shall never be*  
*moved* k: for, as sure as the  
 night followes the day, a  
 change will come; and this  
 calme will be follow'd with  
 a storme: foresee it therefore  
 in the clouds, and provide for  
 it: Let not the tempest take  
 us without our cloakes, light  
 upon the bare, hit us on the  
 blind side: but be wise, and  
 expect that which will cer-  
 tainely befall you: Provide  
 double cloathing against the  
 cold of Winter, which though  
 it linger, and be long in com-  
 ming, yet it never rots in the  
 ayre. Troubles foreseene, come  
 never



never awhit the sooner, but farre the easier: 'tis a labour well lost, if they come not, and well spent if they doe. Goe forth, then, by an holy Providence, and meet them on the Frontiers, as *Lot* did the Sodomites before they came to his house. Encounter them as *Jonathan* did his enemies, before they came into his countrey. Make them present, I meane, in conceit, before God sends them in the event: for after the nature of the Basiliske, they dye if they be fore-seene: whereas, comming all on the sudden, they finde weake mindes secure, make them miserable, leave them desperate.

Next, is it the lot of Gods best beloved to be much afflicted? Have patience then, and hold out; accept of the *Chastisement of thine iniquity*, *Levit. 26. 41.* and make not  
haste

Nam leuius  
lædit quic-  
quid provide-  
ris ante.

1 *Esay* 28. 16

m *Ez* 33. 10

n *Heb.* 10 37.

Ob.

Sol.

Prepara ani-  
mam tuam ad  
exercitum tole-  
rantiam, &

haste from under Gods hand. Hee that believeth, will not make haste<sup>l</sup>: that is, hee will not get out by a back-doore, seeke redresse by unlawfull vvayes, lift up his soule to evill meanes, grow to those desperate resolutions of the Jewes in *Ezekiel*, *If our transgressions, and our sins be upon us, and we pine away in them, how should wee then live* m? but, buckling on his armour of Patience and Wisedome, hee labours for a right use, and then doubts not of a good issue. *Yet a very little while, and hee that shall come will come, and will not tarry* n.

Ey, but when?

When thy bottom-corruption is purged out; and till then (if thou be wise) thou wilt not desire it. Afflictions, like *Lots* Angels, will soone away, when they have done their errand: like plasters, when

when the sore is once whole, they will fall off; as till then, they will sticke fast by us. In the meane time, let this sustaine thee, thy present estate is thy best estate, how bad soever thou esteemest it. 2. Is it fit, with those Bethulians, to send for God by a Post?

My crosses come thicke, as *Iobs* messengers, or as vvaves of the Sea, one in the necke of another; changes of sorrowes, armies of afflictions, so that I have scarce time to breath, to swallow my spettle, to——

Spare your Rhetorick, and see vvhom you have to thanke for all your smart. If thou vver't not a frowvard child, vvhat needed so much vvhipping? if not a knotty piece, vvhat needed all this hewing? if thy disease vvere not complicate, and the matter of it tough and viscous, an easier purge should serve the turne.

Those

citò eā pres-  
su à liberabe-  
ris. *Chrys.*

Oh.  
Fluctus fluctu  
trudit.  
πόνος πόνον  
πόνον φέρει.

Sol.

Those that are in a Lethargy or Apoplexy must have double the quantity given them, that others have: to avvakken their dull senses, and arouse their dead spirits. So it is here; God is a vvise Father, and Physitian; hee knowves vvell enough, that hard knots must have hard vvedges, that strong affections must have strong afflictions, and great corruptions, great crosses to cure them.

*Ob.*

My afflictions are not onely strong and grievous, but long-lasting and tedious.

*Sol.*

That's because your disease hath beene long-growing on you, and will not avvay hastily. Physitians, saith one, to bring avvay sicke matter more fully & safely, are forc'd againe and againe to open the veine, taking avvay now some matter, novv other some, as the Patient may beare it. But for thy

thy comfort, and that thou maist not grow weary of Gods correction<sup>o</sup>, though *from thy youth up, thou shouldst beare Gods terrors* P, with *David*: Consider first, that thou art afflicted lesse than thy Sins; secondly, lesse than thy Saviour, vwho endured many a little death all his life long for thy sake, and at length, the painfull and cursed death of the crosse. To say nothing of that soule of sufferings, which ~~his soule~~ *then* suffered, vwhen hee sweat *clotty blood* q in the garden, and cryed out on the crosse as forsaken of his Father; after hee had beene set upon, and laid at with utmost might and malice by the infernall Spirits in that three-hours darknesse<sup>r</sup>. Thirdly, that it is a blessed thing to *beare Gods yoke from thy youth* s: to be betime, and a good while, in Gods nurturing-house, and under

o *Hebr.* 12.5.

p *Psal.* 88.15.  
& 129.1,2.

See *Purshan*  
his *Microcos-*  
*mus*.

q *Luk* 22.44.  
ὀρόμβας  
αἱματος.

r *Matth.* 27.  
45,46.  
s *Lam.* 3.

der his discipline. It is moit hard, and happy, not to grow vvorle wick liberty: the sedentary life is moit subject to diseases. Fourthly, that these light and momentary afflictions are nothing, if compared either to those vvoes we have d. served in hell, or those joyes vvee are reserv'd to in heaven. Looke thorovv the present cloud then, whatever it be, and see the Sun-shine of comfort on the other side: eye not the streame thou vvadeest thorow, but the firme land thou tendest to; and be not overhasty, nor thinke long of thy Sea-toile, so long as thou canst looke up, and see thy place of arrivall a little before thee. Master thy crosses by Christian patience: *Hee that delicately bringeth up his servant, saith Salomon, shall have him become his Son<sup>r</sup>*, nay, his Lord at the length. Afflictions, like fire and

and vvater, are good servants,  
but ill Lords. Give them the  
head once, and there will be  
no hoe vvith them. Remem-  
ber the children of *Ephraim*;  
they growing weary of the  
*Ægyptian* bondage, sought to  
breake prison before Gods  
goale-delivery, but had more  
waight laid upon them for  
their labour. *They went forth  
arm'd, and carried bowes*, saith  
the Psalmist, *but they turned  
backe in the day of battel*, *Psal.*  
78. 9. This fell out about the  
birth of *Aaron*, vvhile their  
father *Ephraim* was yet li-  
ving, 1 *Chron.* 7. 21. and the  
story is this: God had pro-  
mised them the land of *Ca-  
naan*: but they, impatient of  
the *Ægyptian* bondage, nor  
waiting Gods command, nor  
tarrying out his time, vvould  
needs, in all haste, set upon the  
men of *Gath*, that held a part  
of the promised Land; but they  
lost

Fertur equis  
auriga, &c.

Hoc erat im-  
portuno tem-  
pore poma  
adhuc acerba  
& cruda de-  
cerpere. Cy-  
rian.

lost their hopes and lives to-  
gether: vvhich made *Ephraim*  
mourne many daies, because  
it went evill with his house,  
and haply gave occasion to  
*Pharaohs* cruelty, according  
to that in *Exod. 1. 10.* *Come*  
*on, let us deale wisely with them,*  
*lest they multiply, and it come to*  
*pass, that when there fall out*  
*any war, they joyne also with*  
*our enemies, and fight against*  
*us, and so get them up out of the*  
*land.*

Vse 4.

Lastly, this speakes comfort  
to all Gods afflicted, to confi-  
der, that *As many as hee loves,*  
*he rebukes and chasteneth.* Wee  
must frame a *new Bible*, saith  
one, e're wee can find any co-  
lour out of Gods afflicting us,  
to prove that he doth not love  
us. It is a very foolery to con-  
clude after that manner. Gods  
rod (like *Abashneroshs* scep-  
ter) is never stretcht out to-  
ward any of his, but in love:

hee



hee never sends forth his armies to chastise us, but he gives *Dauids* charge, *Handle the young man gently for my sake.* It is our *Isaacs* use, first to handle us, and then to blesse us. By afflictions wee may understand our fathers handling of us. And after wee have suffered a while, then take a blessing, my Sonne. Watch therefore against discouragements, and faint not in thy good way. The way is not to be judg'd by the afflictions, but the afflictions by the way: let not the outward distresse drive us, either into hard conceits of God, or heavie conceits of our selves.

My crosses are such, as no good man hath had the like.

What? not *Iob*? his story is a booke-case to answer this objection. Never any before or since his time was so handled; insomuch, as his friends  
said

*Ob.*

*Sol.*

u Job 5. 1.

x Lam. 5. 11.

Ob.

Sol.

Psal. 107. 17,  
18, 19.

said unto him, *Call now, if there be any that will answer: and to which of the Saints wilt thou turne thee* u? as vwho should say, what good man was ever in so bad a taking? And yet yee have heard of the patience of Job, and what end the Lord made with him x.

Job had his trouble laid upon him for his triall, but I have pulled mine upon my selfe by my sinne.

Fooles because of their transgression are afflicted, so that their soule abhorreth meate (through extremity of sicknesse) and they draw neare to the gates of death; yet they cry unto the Lord in their trouble, and he saveth them out of their distresses. See this exemplified in *Jonah*. How came he into the whales belly? was it not by his owne undutifulnesse? See it in *David*: whence came all his troubles by *Abisalom*, *Amnon*, *Adonijah*?

was

was it not for his fondnesse, and indulgence? See it in *Jacob*: what might he thanke for all his afflictions, whereof God gave him not a draught, but made him a diet-drinke: so that he had scarce a merry day, for one trouble or another? *Laban* followes him, with hue and cry, as a theefe: *Esau* meetes him with foure hundred cut-throats at his heeles; *Rachel*, and *Deborah* dye upon his hand: his daughter is raviisht: his sonnes are some adulterers, othersome murderers: the famine pincheth him, the losse of *Ioseph* afflicts him, &c. But whence all this? and whom had he to thanke for it? did he not thrust his owne feete into the stocks, by that three-fold lye of his, uttered in a breath, to get the blessing? And yet before he was borne, it was, *Jacob have I loved*: and before any of this

F

befell

y Gen. 31.

Ob.

Sol.

Quæ enim in  
 his spes aut re-  
 medium est,  
 qui ab usitata  
 impuritate,  
 nec miseria-  
 rum egestate,  
 nec vitæ ex-  
 tremitate re-  
 vocantur?  
*Salvian. de  
 gub. Dei, lib. 7*

befell him, God said unto him, *Be not afraid, I am with thee, and will doe thee good*. And so he did by his crosses: and that's my good, we say, that doth me good.

Oh! but I find not that mine afflictions have done me good, and therefore I feare they were not laid upon me in love.

First, if that be true indeed, you have cause to feare: for it is a fore signe of a man given up by God, when afflictions will not worke upon him. But secondly, it may be thou mistakest; and art better'd by that thou hast suffered, but see'st it not as yet, because thy soule is bemisted, or imbittered, as those, *Exod. 5. 21*. But thirdly, say it be as bad with thee, for present, as is possible, yet despaire not. *Asa* was not one pin the better at first, for all his afflictions. God sent him a Prophet, and he imprisoned him.

God

God sent the gout to reduce him, and he put his trust in the physitians, &c. But he lived, I doubt not, to see and retract his errour: for it is reported of him (and all in one verse) *that the high places were not removed, that, was his fault: yet the heart of Asa was perfect before God all his dayes* 2. That's thy comfort, it is certaine there's no godly man but is or shall be shortly a gainer by his afflictions: he shall exercise patience, prayer and praise, and be dayly more and more persited and purified by this fiery triall, 1 *Pet.* 4. 12. In a word. *The God of all grace, who hath called us into his eternall glory by Christ Iesus, after that ye have suffered awhile, shall make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever.* Amen 2.

FINIS.

F 2

2 1 *King.* 15.  
14.

2 1 *Pet.* 5. 10.  
11.



THE  
AFFLICTED  
MANS LESSONS,

Laid downe to Him in a  
second Discourse upon  
*Revel. 3. 19.*

By JOHN TRAPPE, Preacher  
of the Word.

PSAL. 94. 12.

*Blessed is the man whom thou chastisest,  
O Lord: and teachest him in thy Law.*

Chryl. ad pop. Ant. hom. 17.

Ἡ κόλασις διόρθωσις, ἡ πικρὰ παιδαγωγία,  
ἡ ὀργὴ διδασκαλία.

LUTHER.

*Christianorum Theologia, Crux.*

LONDON,  
Printed by RICHARD BADGER.  
1637.







TO  
THE RIGHT  
Honorable, his very  
good Lady and Patro-  
nesse, the Lady Katha-  
rine, Viscountesse Do-  
wager Conwey;

Late wife to the Right Ho-  
norable, *Edward*, Lord Vis-  
count Conwey, Lord President  
of his Majesties most  
Honorable Privie-  
Councell.

MADAME,

**I**F deepe ingage-  
ments may war-  
rant a Dedic-  
tion, I have  
enough to pa-  
tronize this my bold at-  
tempt, in craving your No-

F 4 ble

## The Epistle

a Εἰ μὲν  
 εἰ τοῦ πλείον  
 ἰδίῳ: ut  
 non male  
 olim ille  
 Græculus  
 Augullo.

b Arist. E-  
 thic. lib. 4.  
 ubi ait libe-  
 ralitatem  
 merendam  
 esse, ὅτι πᾶς  
 μὲν τῶν  
 δίδωσιν,  
 ἀλλὰ τῇ τῷ  
 δίδοντι ἴ-  
 σαι.

ble Patronage in this little  
 Treatise. All that I seeke  
 herein, is, to be reputed ob-  
 sequiously thankfull to your  
 Honour, for a great part of  
 my little livelyhood. All  
 that I am able to returne,  
 for so many recall courtesies,  
 is this poore Paper-gift. Had  
 I a better present, your La-  
 dyship should be sure of it<sup>a</sup>.  
 But blind Nature saw, and  
 could say, that Bountie con-  
 sists not in the worth of the  
 gift, but in the will of the  
 Giver<sup>b</sup>. And the God of  
 Nature hath seal'd to this  
 truth in many sacred instan-  
 ces. Noah's sacrifice could  
 not be great, yet was greatly  
 accepted. The Poore-mans  
 goates-haire takes as well at  
 the doore of the Tabernacle,

as

## Dedicatorie.

*as the Rich-mans purple :  
The womens Bracelets and  
Looking-glasses , as their  
husbands Gems and Jewels.  
Hee that had not an Oxe ,  
might offer a Lambe : If a  
Lambe be not in the power  
of his hand , a paire of Tur-  
tles shall excuse him. If hee  
have not that , a handfull or  
two of Flowre , with a corne  
or two of Salt , shall suffice.  
So low doth the Most High  
sloope to our meanenesse. The  
Widdowes two mites went as  
far , as some other mens two  
millions. And those poorest  
of Christs people that were  
willing indeed , but never  
(alas) able to deale almes in  
all their life , shall yet heare  
at their death , Come yee  
Blessed : for I was an hun-  
gry,*

c Levit. 5. 6,  
11, 12, & 14.  
10, 21, 30,  
31.

## The Epistle

*gry, and yee fed mee. The high heaven may be seen thorow a low lattise: and so may a large heart in a little gift. Howbeit, who can call a thankfull acknowledgement (if heart-sprung) little, when all the Fee that our Saviour called for, for his cures was, Go, and tell what God hath done for thee? This, though I, and other your Honours Beneficiaries should faile to do, yet God is not unrighteous to forget your worke, and labour of love which you have shewed toward his Name, in the support of his publike service; and in that yee have ministred to the necessities of his Saints, and doe also minister<sup>d</sup>. Gee on, good Madam, to som yet*

*d* Heb. 6. 10

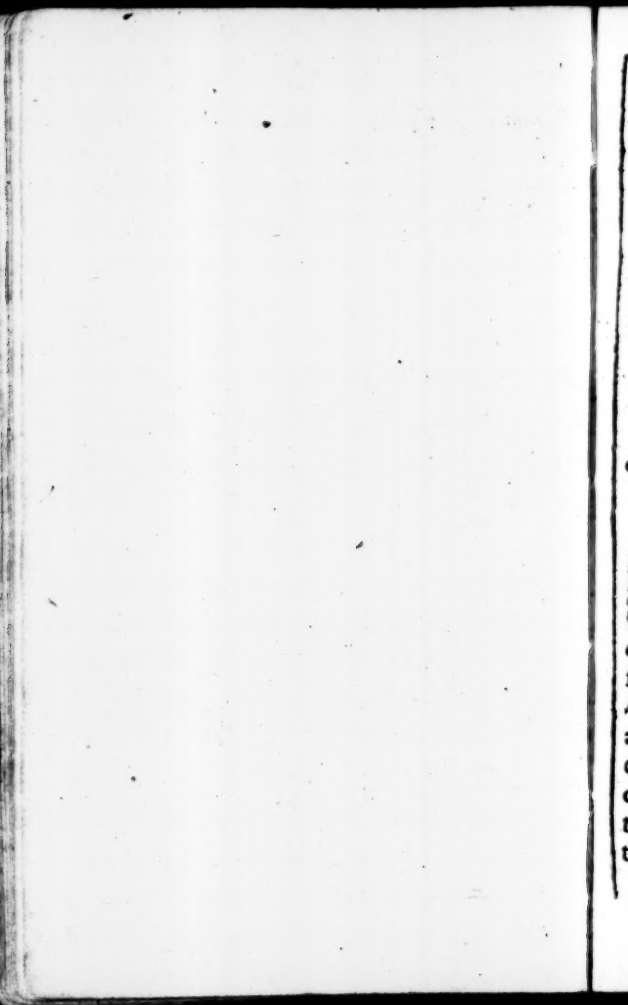
## Dedicatorie.

more of these good workes,  
both of Piety and of Cha-  
rity, into Gods blessed bo-  
some: the fruit and comfort  
whereof, you shall be sure to  
reape in your greatest need.  
For hee that soweth bounti-  
fully, shall reape bountifully,  
saith that great Apostle.  
Now, God All-sufficient,  
make all grace to abound to-  
ward you: that you alwaies,  
having all sufficiencie in all  
things, may abound more  
and more daily to every good  
worke<sup>e</sup>. This, after S. Paul,  
is the constant, and instant  
Prayer of

Your Honours most  
humble Chaplein, and  
Remembrancer at the  
Throne of Grace,

John Trappe..

e 2 Cor. 9.  
6, 8.





THE  
AFFLICTED  
MANS LESSONS.

Laid before him in a  
second Discourse

V P O N

Revel. 3. 19.

*As many as I love, I rebuke and  
chasten: be zealous therefore,  
and repent.*



Ho they are whom  
God corrects, hath  
beene said already out  
of that which first offers it  
selfe in the text, *As many as I  
love.* Followes now Gods act  
about this object, and that's  
double: first *I rebuke*; Se-  
condly, *I chasten.* To each of  
these something: and first to  
the first. *I rebuke*] That's one  
signifi-

ἐλεγχω.  
confer, Iohu  
16. 8.

We have no  
one English  
word capable  
of the whole  
contents of  
the two words  
in the Originall.  
*D. Featly.*

*Doff. 1.*

signification of the word : but there's more in it then so ; I charge and check them for their undutifulnesse, I evict and give evidence against them, I refute and refell their false reasonings, I set them downe, and overthrow them by plaine demonstration, by unanswerable arguments, that is, by my fatherly chastisements, I doe them to know, I give them to see their sinnes (as in a mirror) the ground of all their griefes, the source of all their sufferings : I expostulate with them sharply upon this point, and secretly upbraide them with their wickednesse, as the roote of their wretchednesse, the originall of all the *evill that befell them from their youth.* Hence observe, That however God chastiseth his best children, and that in great love, yet he would they should know it is for their sinnes that they suffer, and



and for their deserts that they are disciplined. This is a truth undeniable: For first, God affirms it, *Esay*, 57. 17. *Ier.* 30. 15. *Hosea*, 13. 9. Secondly, his best servants confirme it, *1 Chron.* 21. 19. *Isay*, 64. 5. *Dan.* 9. 7, 8. &c. *Lam.* 1. 5. 8. et 3. 39. &c. *Ezra*, 9. 13. *Luke* 23. 41.

Thirdly, good reason makes for it, whether we looke upon sinne the procuring, or God the inflicting cause of that we suffer.

For sinne, first, it must needs create us much misery: whether we consider it in the cause, or in the effects. The procreant cause of Mans sinne, is that Murtherer of Man-kinde<sup>a</sup>, as saith the proverb of the ancients; *Wickednesse proceedeth from the wicked<sup>b</sup>*: from that wicked one. It is the spawn of that old Serpent, the birth of hell, the vomit of the Devil

Noſtro ergo  
merito infli-  
guntur, *Patet*

*Reas. I.*

<sup>a</sup> *Iohn* 8. 44.

<sup>1</sup> *Iohn*. 5. 18

<sup>b</sup> *1 Sam.* 24.

13.

• *Iam. 3. 15.*

d 1 *Sam. 2. 30*

e 1 *Pet. 1. 6.*

f *Iohn 1. 46.*

i.

g *Esay 59. 2.*

h *Iam. 1. 17.*

vill : and is therefore fitly stiled by St. *James*, earthly, sensuall, and devilish<sup>c</sup> : yea it is worse then the Devill, who had not beene a Devill but for sinne : worse then Hell; which is onely contrary to the good of the creatures : but sin is contrary to the good of the Creator ; whom it dishonoureth in an high degree, and so provoketh him to dishonour us againe<sup>d</sup>, and to make us *heavy with manifold evils<sup>e</sup>* : for can there any good come out of such a *Nazareth<sup>f</sup>*?

Neither are the effects of sin lesse demonstrative of the point. For first, it *hides God from us*, as a cloude<sup>g</sup> : and with him all that's good. For *he is the Father of lights, from whom* (as naturally and freely as light from the Sun) *descendeth every good gift*, that is, temporall comforts, *and every perfect giving<sup>h</sup>*, that is spirituall graces.

These

These good things sinne withholds from us, *Ier. 5. 25.* or (which is much at one, upon the matter) it causeth God either to curse our blessings, *Ier. 12. 13.* or to consume us after he hath done us good, *Iosh. 24. 20.* And all this, for want of Gods gracious presence, whereof sinne bereaves us: for *woe be unto you*, saith he, *when I depart from you*, *Hos. 9. 12.* When God was once gone from *Saul*, the evil spirit came upon him, the *Philistins* came upon him, the *Amalekites* pillaged his country; all mischiefs came trooping and rushing in upon him at once, and on every hand, as it were by a fluce, &c. So in the ninth, tenth, and eleventh Chapters of *Ezekiel*, God maketh diverse removes, and still as he goes out, some judgment comes in. The same we may see in *Sampson*, *Ioash*, *Asa*, and others. *The Lord is with you*,  
saith

i 2 Chro. 15. 2.

faith the Prophet, *whiles yee are with him. If yee seeke him, hee will be found of you: but if yee forsake him, hee will forsake you*<sup>i</sup>.

2.

Secondly, it betrayes us into the hands of the Devill, as *Dalilah* did *Sampson* into the hands of the Philistines. Sinne gives Satan (the father of it), advantage, both to accuse us, as *Iob* 1. 9, 10. and to lay speciall claime to us, as those that beare his Badge, weare his Livery, doe his workes, *Iob*. 8. Now, ever the more worke, the more wages; for, *The wages of Sin is death*<sup>k</sup>, faith Saint *Paul*: that is, all crosses and curses, Temporall, Spirituall, and Eternall; even to the very *Itch*, as *Moses* sets forth, *Deut.* 28. God may justly expose us, to his malice, whom we have served in his lusts<sup>l</sup>; for, *Know yee not that his servants yee are, to whom yee obey*<sup>m</sup>? Yea, hee may

k Rom. 6. 23.

ἡ ἀμαρτία  
ἐστὶ ψυχῇ  
θανάτου, καὶ  
θανάτος  
ψυχῆς. Na-  
zian.

l Iohn 8. 44.

m Rom. 6. 16.

may turne him loose upon us, to afflict us with many sorrowes, to breake in upon us, and leape over *our hedge*, *Iob* 1. 10. when once wee take liberty to break *Gods* mounds; and like the Hart that hath leap't the Pale, wee are found wandring, and biting upon the devils Commons. *Dinah* fell into foule hands, when her fathers house could not hold her; shee lost at once, her virginity and liberty: neither speed wee better, when extravagant. *David* by venturing, had his bones broken, *Psal.* 51. 8.

Secondly, if wee turne our eyes from Sinne, the greatest Evill, to God the chiefeſt Good, wee shall see Reason for the point: when we shall see him, 1, Holy in his nature; 2, True of his word; 3, Iust in his proceeding; 4, Good to his children, whom therefore hee will not suffer to fall into Sin, with-

*Reas.* 2.

without a sensible checke.

First therefore, hee is an holy God; and this is *Ioshua's* argument, *chap. 24. 19, 20. Ye cannot serve the Lord* (saith hee, to those that had a mind to make a mixture of Religions) *for hee is an holy God, hee is a jealous God, hee will not forgive your transgressions, and your sinnes, &c.* Hee is of more pure eyes, saith another Prophet, than to behold evill with patience, though it be in his owne. He hateth it in any person, (his onely Son not excepted, who became a Sinner, first, by imputation; for, *Hee made our Sinnes to meet upon him*; and secondly, by reputation; for, *Hee made his grave with the wicked*, and passed for a Malefactor) and worse than any thing, the Devill himselfe not excepted: for hee hates the Devill for Sins sake, not Sin for the Devils sake.

Now,

*n Hab. 1, 13.*

*o Esa. 53. 6, 9.*

Now, Revenge is the next effect of hatred. And hence, *Gods sword was upon the man his fellow*: (I meane, the Man Christ Iesus, whose sufferings vvere unconceivable) and hence also, *His hand is still upon the little ones*, Zach. 13. 7. who fill up that which is behind, of the sufferings of Christ \*, Coloss. 1. 24. and are baptized with his baptisme, Math. 20. 22. plunged over head and eares in the waters of Afflictions.

Secondly, as God is holy in his Nature, so hee is true of his Word: and that which hee hath spoken with his mouth, hee will fulfill with his hand P, as Salomon hath it. Now, this is that which the Lord hath said, *I will be sanctified in all them that draw neere unto mee* q. Who these are, see Psal. 89. 7. & Psal. 148. 14. How he will be sanctified, heare S. Austin: San-

Δι' ἀγνώ-  
στων οὐκ πα-  
θημάτων,  
&c. Litan.  
Græc.

\* ὑπερήμα-  
τα, non ὑπερ-  
πλημάτα.

p 1 Rñ. 8. 15

q Lev. 10. 3.

Omnes sancti  
in circuitu  
ejus.

Sanctified he will be, saith that Father, *Aut à nobis, aut in nos*, either of us, or on us, one of the two. For this is one of Gods penall Statutes, and it is sure hee'l be no loser by us. But lose hee should (and in his glory too, that dearest Iewell) should hee winke at such things in his owne, as hee takes notice of, and dislikes in others. Hence his fatherly severity. For, hath hee spoken the word, and shall hee not doe it? As hee cannot dye, so he cannot lye, *Hee cannot deny himselfe*<sup>r</sup>. Let God be true, and every man a lyar<sup>r</sup>. For ever, O Lord, thy Word is *stablished in heaven*<sup>r</sup>.

Thirdly, hee is just in his dealings; for, shall not the Judge of all the world doe right<sup>u</sup>? Now, *It is a righteous thing with God, to render tribulation and anguish upon every soule that doth evil: upon the*

<sup>r</sup> 2 Tim. 2. 13

<sup>r</sup> Rom. 3. 4

<sup>r</sup> Psal. 119. 89.

<sup>u</sup> Gen. 18. 25.



*the Jew first, (because of his priviledges, according to that of the Propnet, **You onely have I knowne, of all the families of the earth: therefore I will punish you for all your iniquities<sup>x</sup>**) and also upon the Grecian y.*

*x Amos 3. 2.*

*y Rom. 2. 9.*

For the evill there spoken of, is contrary, first to Gods Image, sith hee is light, and in him is no darknesse<sup>z</sup>: secondly, to his Law, which is holy, and just, and good<sup>z</sup>: so equall, and grounded upon so much reasons, that if God had not given it, yet it had beene best for us to have observed it. Now, no Law-giver can sustaine, to see his owne law broken before his eyes, and not proceed against the delinquent (as is to be seene in the examples of *Saul<sup>a</sup>*, *Nebuchadnezzar<sup>b</sup>*, *Zaleneus Locrensis*, &c.) much lesse the Lord; who, as hee gave the Law in fire<sup>c</sup>, so in fire hee will

*z Rom. 7. 12.*

*a 1 Sam. 14.*

*b Dan. 3. 13.*

*c Deut. 33. 2.*

d *Rom. 6. 14.*e *Deut. 3. 26.*  
f *2 Sam. 12.*  
10. & 24. 15g *1 Thes. 1. 10*h *Prov. 8. 31.*i *Ephs. 2. 10.*  
*iniqua.*k *Esa. 51. 16.*

will require it. And although the Law admit of an exception in the Gospell to those that are penitent, who are *not under the Law, but under grace*<sup>d</sup>; yet in regard of temporall scourges, the repentance even of a *Moses*<sup>e</sup>, or a *David*<sup>f</sup>, may come too late.

Lastly, God is good to his Children: hence hee latheth them in their lapses now, that hee may free them from a further mischief, that *Wrath to come*<sup>g</sup>. Hee delighted in the creature at first, *Gen. 1.* and doth still delight in that *habitable part of his earth, the Sons of men*<sup>h</sup>. How much more in the New-creature, that masterpiece of his workmanship<sup>i</sup>? for, *Hee plants the Heavens, and layes the foundation of the Earth, that he may say to Zion, Thou art my people*<sup>k</sup>. Hence it is, that although he can correct us, nay confound us, as an ab-

solute Lord : yet hee doth neither the one nor th'other, without just ground of reason in our selves. And albeit, hee chastise those whom he loves, sometimes for his owne glory, *Ioh. 9. 3.* sometimes for their good, for Prevention, Probation, Purgation, &c. yet, still Sin is the originall. *For this cause, many are weake* (by chronicall and lingering diseases) *many sicke* (by sharpe and violent maladies) *and many sleepe*, are dead out-right : but all in love, *Whiles wee are chastened of the Lord, that wee may not be condemned with the World<sup>1</sup>.*

Now for Application : See hence, first, whither to refer, & what to thanke for all your crosses. Sin is the great Makebate, Hell-hag, Cut-throat, Trouble-towne, that (*Pandora* like) brought at first a curse upon the Creatures, and hath

G                      made:

Vel ad demonstrationē  
debitæ miseriz, vel ad commendationem  
labilis vitæ, vel ad exercitationem  
necessariæ patientiæ. *Aug. tract. in Ioh. 124.*

11 Cor. 11. 32

Vse 1.

made them ever since unusefull and unserviceable ; nay, pernicious and destructive (many of them ) to Man their first master. The very visible heaven and earth is defiled with our Sins , and must therefore partly be dissolved , and partly purged by the fire of the last day ; as the Vessels of the Sanctuary were, that held the Sin-offering. Hence our so many diseases, distresses, miseries, maladies , *Troubles without, terrors within* ; they issue onely from our defilements. It is this thiefe in the candle that wastes us , this Fly in the box that corrupts us , this traitour in the heart that betrayes and exposeth us to armies , and changes of trials , and afflictions. In which regard , it was a sound and savory reply of an English Captaine , at the losse of *Calice* : When a proud French-man tauntingly demanded,

manded, When will yee fetch  
*Calice* againe? Pressely, and  
 ponderously he was answered,  
*Quando peccata vestra erunt*  
*nostris graviora*; When your  
 Sinnes shall vveigh downe  
 ours.

Secondly, in all evill of pu-  
 nishment, take occasion to set  
 upon the evill of Sin (as the  
 cause) and revenge upon that,  
 complaine of it to God and  
 men; murmur and grudge at  
 nothing else. When *God* strikes  
 us for Sin, saith one, Satan  
 deales with us as the Iewes did  
 with Christ, blind-fold him,  
 and then bad prophesie vvho  
 smote him: so in afflictions,  
 wee commonly grope as blind  
 men; guessing at this cause, and  
 that, but seldome fasten on the  
 right. Here then the method  
 is, first, to find out the Tray-  
 tour; secondly, to bring him  
 to condigne punishment;  
 thirdly, to banish him the bor-

Use 2.

m Zeph. 2. 1.

n 1 Kin. 8. 38.

o Lam. 3. 39,  
40.

p 1 Sam. 6. 9.

ders of our hearts, and to have no more to doe with him, that hath done us so much scath, and caused us so much heart-breaking. First, learne whensoever ye smart, to *gather your wits* <sup>m</sup>, to summon your senses, to sift, canvass, and unbowell, as it were, your owne hearts, to turne short againe upon your selves, and make privie search for the Sin God smites at; to find out *the plague of thine owne Soule* <sup>n</sup>, the ground of that other stroke, what ever it be thou gronest under. *Doth man suffer for his Sin?* let him thanke himselfe, saith the Prophet. But, for helpe; let him *search and try his waies, and turne againe to the Lord* <sup>o</sup>. Let no man say with the Philistines, *It is a chance* <sup>p</sup>, a thing that comes by course, had a time to grow in, and must have a time to goe in, &c. This is, to be worse than

than ox and asse, who as they know their masters crib, so the wild colt knowes when the damme striketh it.

'Tis sure; as there's no winde, but may blow raine if God will: so there is ever something in the winde, when it blowes in a crosse-point to our comfort. Sinfull men strike not their dogs, much lesse their children, without a cause. The iust God never finites, but he hath some iust reason: his iudgments are sometimes secret, saith a Father, alwayes iust. *Wherefore liest thou on thy face?* said God to *Ioshua*, *Israel hath sinned: Vp, search diligently, &c* 9. What evill hast thou done (said the Marriners to the distressed Prophet) *that this evill is come upon us?* Let every such *Ionas* reflect upon himselfe and say, *what evill have I done?* What sinne have I

Aug.

q *Iosb.* 7. 10.  
11.

r *Ion.* 1. 8.

f *Ier.* 8. 6.

1 Mich. 6. 9.

a 1 Sam. 23.  
22.

committed, or admitted? what good have I omitted or intermitted? No rod but hath a voice in it, Heare ye the rod, and who hath appointed it? Something, surely there is amisse, that God would have amended. Search therefore, and follow your worke close. And that ye may worke by rule. First, set thy selfe in Gods presence, and there lay a charge upon thy conscience, to deale truly with thee in the discovery of the traitor, to shew thee where his haunt is; for I tell thee, *he will deale subtilly*<sup>a</sup>, as *Saul* told the *Ziphites* concerning *David* his supposed enemy. Our consciences (saith one) are like looking-glasses; which being ore-spredd with dust, shew nothing: but if cleane wip'd, represent things clearly. And as lines that are written with the iuyce of limmons, when they are held to the



the fire, are made legible, but not otherwise : so conscience set before those *everlasting burnings* (so God is called, *Esay*, 33. 14.) will bring us out our finnes : we shall be able to say of it as she said of our Saviour, *Come see a man that told me all that ever I did* \*. It will bespeake us in the language of that Prophet. *Hast thou not procured this unto thy selfe, in that thou hast forsaken the Lord thy God, when he led thee by the way* ? Secondly, single out and set a jealous eye upon thy beloved sin, that bosom-devill what ever it be : and suspect that, above other, for the sinne God strikes at. For as in every man there is some one element, humour, passion predominant : so likewise some speciall sinne that playes *Rex* in his soule ; turnes him about as the rudder doth the ship : hath him at a becke, as the *Centurion* had his

x *Iohn* 4. 39.

y *Iere.* 2. 17.

2 Luk. 16. 18.

servants : is to him as a right hand for profit, or a right eye for pleasure. This the Devill studiously hides from us, as being his chiefe hold, his castle, his throne; out of which if he be ejected, he looseth his kingdome, *he falls as lightning from the heaven* of mens hearts<sup>r</sup>. As therefore he set *Adam* to a contrary tree, that he might not eate of the tree of life; so he would turne our thoughts from this to some other sinne : make us mistake as the *Syrians* did the King of *Judah* for the King of *Israel*, that he may sit as sole King in our hearts, to our utter overthrow. You may easily know it. 'Tis that (among other notes) which thou art lothest, and wouldst least be aknowne of : or if it be laid open before thee by God in his word, or thine, owne selfe-accusing conscience (that domesticall chap-  
laine)

laine) thou art ready to colour and cloke it, to pleade and contend for it, to say of it as *Lot* of *Zoar*, Is it not a little one? or as *David* of *Absalom*, handle it gently for my sake<sup>a</sup>, or as *Iacob* of *Benjamin*, If he dye, I cannot live. In this the Lord be mercifull unto me &c<sup>b</sup>. Oh that he would accept of rivers of oyle for a dispensation. Or if he will not, thou departest sorry (with the rich young *Pharisee*) that Christ should call for that sin, which thou art not willing to part with. This true Mother (such was her love) could not yeeld to see the child divided: no more can many endure to be sundred from their beloved sinne. This, their iealous God cannot away with in his owne; and therefore followes them with one affliction upon another, till he have stricke a parting blow betweene them and

G 5 their

a 2 Sam. 18. 5.

b 2 Kin. 5. 18  
Meeab. 6. 7.

their paramour, that *peccatum in deliciis*, their darling corruption. Men are sure to be met with most and soonest in that which they make a corri-vall with God.

Thirdly, take speciall notice of what kinde thy crosse is, and where it most of all pincheth. It is Gods usuall order to punish sinne in kinde. Thus *Adams* desire of the God-head was punisht with mortality and misery:  *Davids* two sins of adultery and murther were punished with  *Absaloms* and  *Ammons* incest, and untimely ends. Yea for one life treacherously taken away, he lost foure,  *Amnon* his eldest sonne,  *Absalom* his next,  *Adoniah* his darling, and the child borne in adultery: according to his owne sentence unwittingly passed upon himselfe,  *he shall restore the lamb fourefold* <sup>c</sup> because he did this thing, and had

c 2 Sam. 12 6.

no pitty. *Jacob* fain'd himselfe the elder brother for the younger, and is therefore couzened by *Laban*, in the elder sister for the younger. Thus God comes home to us in our crosses, payes us often in our owne coyne, over-shoots us in our owne bow : yea many times takes notice of the offending member to punish it. Thus those blasphemers in the *Revelation* gnawed their tongues for anguish'd. *Dives* also was tortured most in his tongue, which he had most abused \*. *Abimelechs* head had stollen the crowne : and therefore in his head is he smitten. *Sampsons* eyes were the first offendours, which betrai'd him to lust, therefore his eyes are first pul'd out, and he is led a blinde captive to *Gaza*, where he first gaz'd on his curtisan *Dalilah*. Thus many times the child is so like the father, that ye may safely

Per quod quis  
peccat, per i-  
dem puniatur  
& ipse.

d *Rev.* 16. 10

\* Quia plus  
lingua pecca-  
verat. *Cypri.*

safely say, such a sinne was the father of such a cross.

e Job 13 23.

f Job 10. 2.

g Job 34 37,  
32.

Fourthly, pray God to point thee to that sinne he strikes at: cry out with *Iob*, *How many are mine iniquities and sinnes? make me to know my transgression and my sin.* And againe, *I will say unto God, doe not condemne me: shew me wherefore thou contendest with me.* This is *Elihu's* advice: surely it is meete to be said unto God, *I have borne chastisement, I will not offend any more. That which I see not, teach thou mee: if I have done iniquity, I will doe no more.* Let God but heare such words fall from us, and he cannot but instruct as well as correct us, *Psal. 94. 12.* He that will have sinfull men ioyne instruction with correction, will himselfe much more, if we seeke it at his hands.

Secondly, having by diligent search found out the tray-  
tor

tor that God strikes at, lay hold upon it presently, take it by the throate, drag it by the haire to the place of execution; there, strip it by confession, whip it by humiliation, rip out the heart of it by the practise of mortification. Afflict thy selfe with voluntary sorrowes, not so much for thy paine as thy sinne, thy crosses and losses as thy vices and lusts. This is *that sorrow to Godward* the Apostle speakes of, that either removes the affliction or sweetens it, and is found in none but those that have sorrowed to repentance <sup>h</sup>. It is for a *Pharaoh* to cry out of the plague as a man upon the racke, for an hypocrite to *howle upon his bod*<sup>i</sup>; as a dog tyed up in his kennell, when he *lusts but hath not: when he kills and desires to have, but cannot obtaine*<sup>k</sup>: for a reprobate to *below*, like a baited bull at the head

ἡ κατὰ θε-  
ὸν λύπη.

<sup>h</sup> 2 Cor. 7. 9.

<sup>i</sup> Hos. 7. 14.

<sup>k</sup> Lam. 4. 2.

l *Isa. 50. 11.*m *Dan. 9. 5.*n *Rom. 7. 24.*

*head of every street*<sup>l</sup>. It's sin that most afflicts a Christian, when he pants under the stroke of his fathers displeasure. *David* cries not *Perij*, but *peccavi*, not I am undone, but I have done foolishly ; *Daniel* complains not, we are reproacht and oppressed, but we have rebell'd and offended<sup>m</sup>. It was not the malice of his persecutours, but the *law of his members* that put *St. Paul.* to that piteous out-cry. *O wretched man that I am*<sup>n</sup> &c. Nothing greives a good child so much as that he hath grieved his father : this paines him more then the sharpest whipping : so here. It is sinne that puts a sting into every crosse. And as hell would be no hell but for the worme of conscience there, that never dies ; this is worse to them then the fire that never goes out : so troubles to Gods Saints would be



be no troubles ; we could not be properly said to be miserable in them, were it not for sinne that sets them on. You see then where to spend your greatest sorrowes, and what to fall out with, when things fall out otherwise then you desire. Hast thou a right hand that offends thee ? off with it. Is it a right eye that troubles thee ? out with it. Say it be as deare to thee as *Ismael* was to *Abraham*, as *Esau* to *Isaac*, as *Benjamin* to *Jacob* ; send it away, discharge thy house, thy heart of it out of hand. Is it not better doe so then dye ? Surely *except we had lingered we had returned twice by this, well victualled* °, as he said. Whereas if this be done to purpose, looke how old *Jacob* met with such joyes as he lookt not for, saw such sights, heard such newes, was sent for in such wagons as that his heart first fainted (for he beleeved

o Gen. 43. 10.

p Gen. 45. 26,  
27.

q Job 22. 26.

r 1 Cor. 2. 9.

L. B. Sh. of.  
Exet.

ved it not) and then revived p, when he found it to be true: so shall it be with us, if, for Gods sake, we mortifie our old sins, the cause of his high displeasure against us. We shall have our delight in the Almighty, and lift up our faces unto God: we shall heare and see such things, (even in this life) as carnall eye never saw, carnall eare never heard, &c. And although God should send for us into his Gothen which is above, by a charret of fire, (some sharper triall) yet his very fire shall preserve us. It is well observed, that both those charrets that came to fetch *Eliab*, and those that came to defend *Elisba* were fiery. God is no lesse lovely to his owne in the midst of his judgments, then he is terrible to his enemies in the demonstration of his mercies.

Thirdly,

Thirdly, beware of meddling any more with Sin, considering the after-claps, and ill-consequents. Could wee but fore-thinke vvhat Sinne would cost us, wee durst not but be innocent: for, *Knowest thou not*, said hee, *that it will be bitternesse in the end*? A man cannot bathe himselfe in the sweet pleasures of Sin, but hee shall bee sowe'd as deepe in the salt-brine of sorrow. *Rebecca* may make a Kid taste like venison, but *Death is in Sins pot*. It may pretend and promise faire at first, with *Laban*, but at parting it vvill shew it selfe. Fawne upon us it may (as a dirty dog upon his master) but it doth but defile us with fawning; yea, such deepe spots it sets upon the soule, as nothing will fetch out, but the blood of Christ, or fire of hell. Sin is a serpent in our bosomes,  
that

f 2 Sam. 2. 26.

t Prov. 23. 32

u Prov. 20. 17.

x Hebr. 3. 13.

y Ion. 2. 8.

that cannot live but by sucking out our life-blood. Well it may, Serpent-like, glide smoothly over the body, but at last it will bite like an Adder, and sting like a Cockatrice<sup>t</sup>. Honey it may be in the mouth, but gravell in the maw<sup>u</sup>: like *Jonathans* honey, of which he had no sooner tasted, but his head was forfeited. *Plinie* tells of a certaine country, where their honey is poysonous, because it is suck'd out of venomous hearbs. Loe, such is the pleasure that is pluckt out of Sins botches. What should I say more? there is a deceitfulness in Sin<sup>x</sup>, saith the Apostle, trust it not: *Alye in all these vanities*<sup>y</sup>, saith the Prophet, beleeve it not. It will promise golden mountaines, this and that contentment, but it payes *pro thesauro, carbones*, instead of Mines, Coale-pits. Sin promised *Adam* he should much

much mend himselfe, *Achan* hee should much make himselfe, *David* hee should much satisfie himselfe. But, *did ever any oppose God, and prosper* <sup>a</sup>? saith *Iob*: are there not large rolles of Enditement written on both sides before him, full of sinnes and woes? *Adam* had no sooner bit, but hee was banished. *Achan* had no sooner toucht the consecrated Gold, but hee was a Son of death. *David* had no sooner imbrac't the bosome of a Stranger, but hee felt himselfe in a deepe ditch <sup>a</sup>; such, as *hee that pleaseth God, shall be blest from* <sup>b</sup>. Be wise now therefore, O yee Christians: be instructed ye Godly of the earth; serve the Lord with feare, and rejoyce vvith trembling <sup>c</sup>. Tremble, I say, and sinne not: Commune with your own hearts of these things, and be still, or pause, and make a stop; sith there

<sup>a</sup> *Iob. 9. 4.*

<sup>a</sup> *Pro. 23. 27.*

<sup>b</sup> *Eccles. 7. 26.*

<sup>c</sup> *Psal. 2. 10, 11.*

<sup>d</sup> *Psal. 4. 14.*

c Psal. 2 12.

there is no safety in running forward. *Kisse the Son*, who hath deliver'd you indeed from the wrath to come; but yet, so as he can be angry *if yee persevere from the way*; that is, wander out of it. And, *if his wrath be kindled, ye but a little*, hee will so fall upon you, as that yee will account it greatest madnesse, to buy the sweetest Sin at so deare a rate. The Judge, you know, besides the blocke, or gallowes, hath lighter punishments for lesser Offendours: as the Stockes, Little-eate, Whipping-post, Pillorie, Jayle, &c. And so hath God, for such as hee meanes not to damne eternally, hee can load them vvith judgements, not temporall onely, in their Bodies, names, estates, friends, labours; but spirituall also. Such as are; hiding his face from them in deepe displeasure; *hardening their*

their hearts from his feare<sup>f</sup>; impenitent continuance in an evill course; punishing one Sinne with another, as in *David*, *Salomon*, *Sampson*, *Peter*, &c. excommunicating them from the power of his ordinances; delivering them up to *Spirituell wickednesses*, to be lastt and buffett<sup>d</sup>, till they *returne to themselves* with the Prodigall, and recover their lost wits againe. For, Sin works such a distemper in the soule, that the Scripture calles it, *Wickednesse of folly*, even *follisshnesse of madnesse* <sup>g</sup>. Now, what should God doe with his servants when they run mad, but turne them into *Bedlam*? And, oh the bloody wailes that his rod hath left upon the backes of his best children, when they have return'd againe to folly <sup>h</sup>, till they *be-thinke themselves, and repent, and make supplication, and say,*  
*Wee*

f *Esa.* 63. 17.g *Eccles.* 7. 25h *Psal.* 85. 8.

i Acts 28. 5.  
k Mar. 1. 25.  
q iud. 9. 2.

i iud. 9. 2.

m Mat. 23. 18

n i Eze. 2. 22.

o i Sam. 28. 9

p Psal. 16. 4.

Wee have sinned, and have done perversly, and have committed wickednesse, 1 King. 8. 47. All which considered; what should wee doe, rather than shake off any sollicitation to Sin, as Saint Paul did the viper<sup>i</sup>; silence it, as our Saviour did the devill in the Gospell<sup>k</sup>; say nay to it, as the vine and olive did to the rest of the trees in Iothams parable<sup>l</sup>; stoutly repell, and sternely reply upon it, as our Saviour to the Pharisees, *Why tempt yee mee, yee hypocrites<sup>m</sup>?* as Naboth to Ahab, God forbid that I should part with my patrimony; as Salomon to his mother, interceding for Adonia, *Aske for him the Kingdome also<sup>n</sup>*; or as the Witch of Endor to Saul, *Why seekest thou to take mee in a sware, to cause mee to dye<sup>o</sup>?* To multiply Sinne, is to multiply sorrow<sup>p</sup>: and to treasure up Sinne, is to treasure up wrath:



wrath 9. *Is not destruction to the wicked, saith Iob., and a strange punishment to the workers of iniquitie* ? And this was that, whereby hee frightened his conscience from further meddling. So did *David*, *Psal.* 119, 120. So did *Paul*, *2 Cor.* 5. 10. And for this it was, that the Lord (knowing the canker of our natures, that we are flesh also, as well as spirit; that the flesh is a slave, and must be terrified) hath purposely proposed to us thrice so many curses as blessings, *Deut.* 28. that looking up, as *David*, and seeing the punishing Angell stand over our neckes, we may feare and forbear, and *Sin no more, lest a worse thing come unto us*. Take heed therefore (that I may resume, and shut up this Exhortation) take heed, I say, of Sin, if but for the evill consequents. *Cast away all your trans-*

q *Rom.* 2. 5.r *Iob* 31. 1, 2, 3f *Iob.* 5. 14.

Ezek. 18. 31

2 King. 3. 10

Cavete à Mc-  
Jampego.  
Prom.

Vse 3.

*transgressions* (as *Moses* did his staffe, when once it became a serpent) *For, why will yee dye, O house of Israel?* fortifie your purposes against it, and stand unchangeably resolved against Sinne, against every sinne, though never so deare or delicious. Hee that favoureth any, though hee forgoe many, doth but as *Benhadad*, recover of one disease, and dye of another: yea, without timely repentance, he doth but take paines to goe to hell. Sin ever ends tragically: avoid it therfore, if but for the blacke taile of plagues and crosses it drawes after it.

Lastly, is it for Sin that wee suffer? how should this patient our hearts, compose and allay our fretting spirits under any affliction: yea, how should this make us active and cheerfull in bearing Gods indignation, because wee have sinned  
against

against him <sup>y</sup>. It is the wicked-  
nesse of a man, saith Salomon,  
that perverts his way, and his  
heart frets against the Lord <sup>z</sup>.

<sup>y</sup> Mic. 7.9.

<sup>z</sup> Prov. 19.3.

Some secretly repine at Gods  
hand, like those horses, that  
digest their choller by biting  
on the bridle. Others more  
boisterous, set their mouthes a-  
gainst heaven <sup>a</sup>; and like beasts  
of prey, having beene long ac-  
customed to the darknesse of  
corrupted Nature, they are  
more fierce and furious, and  
have brutish and fell affecti-  
ons, full of rage and wrathful-  
nesse. When they are provo-  
ked by any smart or paine,  
they flye upon God; and all  
that comes next to hand, as  
that raging *Turke* did at the  
battell of *Belgrade*. This is to  
howle against heaven with  
the Wolfe, when the sheepe is  
*dumbe before the shearer* <sup>b</sup>. This  
is to flye in the face of the fan-  
ner as chaffe, when the heavier

<sup>a</sup> Psal. 73.9.

Funccius.  
Chrysost. in  
Math. Hom.  
19.

<sup>b</sup> Esay 53.7.

H                      wheat

wheat falls low at his feet. And yet there is a spice of this disease abiding still in the best: they are not so wholly freed from their spirituall frenzie, but at some times they are ready to play the mad men. Not to speake of *David*, and *Ieremie*, 'twas *Iobs* weaknesse, *cha.* 23. 3, 4. Hee challengeth God into the schooles, as it were, and thought to have had the better of him. But he was sharply reprov'd for his peevishnesse, *chap.* 40. 2. and cryed *Peccavi*, *chap.* 42. 1, 2. and so must wee. God will have us *confesse against our selves, our Sins<sup>e</sup>*, with *David*, and say, *I know that thy judgments are right, and thou hast afflicted me justly<sup>d</sup>*. Let no man say, when hee suffers ought, what an hard case is this? how can it stand with divine justice? but let God be justified, and every mouth stopped: for  
it

c *Tsal.* 32. 5.

d *Psa.* 119. 75

it is not possible that he should wrong us, were it worse with us than 'tis. Say then, *It is of the Lords mercie that wee are not consumed* <sup>c</sup>; that wee are any thing out of hell; that our affliction, what ever it be, is not an execution, but a correction onely; and that not in extremity, but with a mercifull mitigation. *Why is living man sorrowfull?* saith the Church. 'Tis Gods mercie that hee is alive amidst all his sorrowes, especially since *Man suffereth for his Sin<sup>f</sup>*, the just hire whereof, is death eternall. This *David* saw, and was thankfull; *Thou hast chastened mee sore*, saith hee, *but hast not delivered mee to death<sup>h</sup>*. *I shall not dye but live, and declare the workes of the Lord<sup>h</sup>*. Hee that hath deserved hanging, may be glad if hee scape with a whipping. Christ hath already suffered the

Quāvis aspera & adversa patiamur, minora tamen patimur quam merimur. *Salvian.*

c *Lam.* 3. 22.

f *Lam.* 3. 39.

g *Rom.* 6. ult.

h *Psa.* 118. 17  
18.

i Luk. 23. 41.

k 2 Sam. 24.  
17.

i 1 Thes. 1. 10.

worst of it for us, the just for the unjust. The good theefe could say, *Wee are here for our deserts*<sup>i</sup>, but hee is innocent: and yet hee suffered willingly, for hee could lay downe his life, and take it up againe at pleasure. Now Christ on his crosse, is a Doctour in his chaire, where hee reades unto us all a lecture of Patience. How should wee take up *Dauids* words, and say, *Loe I have sinned, and I have done wickedly*; but that immaculate lambe of God, what had hee done? *Let thy hand, I pray thee, be against mee*<sup>k</sup>, &c. And what though it should be against us as long as wee live, yet what's that to *the wrath to come*<sup>l</sup>, from which hee hath delivered us? Howbeit, there is none of Gods afflicted that hath not his *lucida intervalla*, his intermissions, respites, breathing whiles. Yea, so small a while

while doth the hand of the Lord rest upon us, that ~~Leather~~ cannot get deminutives enow, to extenuate it: for he calls it a very little little crosse that we beare. So the Scripture in both testaments. The Prophet calls it *a moment, and a little moment*; and saith, the indignation doth not *transire*, but *per-transire*; *passé, but over passé*<sup>m</sup>. The sharpe of it is but short and sudden, and is therefore set forth in the new Testament oft, by the travell of a woman<sup>n</sup>: as shee soone forgets her sorrow, so shall wee remember our troubles, *as waters that are past*<sup>o</sup>. Yet a very little while, saith the Apostle, even as little as may be, *and hee that shall come, will come, and will not tarry* P: hee will come leaping, as a Hind, over the mountaines of *Bether*, (all lets and impediments) to our release and deliverance. Our

m *Esay 26.*τὸ μικρόν  
μικρόν.Nubecula est,  
cito transibit.  
Mourning la-  
steth but till  
morning.

Psal. 30. 5.

n *Ioh. 16. 21.*o *Iob 11. 16.*P *Heb. 10. 37.*

ἐν τῷ μί-  
κρῳ, ὅσον,  
ὅσον, tantil-  
lum, tantillū,  
adhuc pusillū,  
q̄ Exed. 14. 13.

22.

12 Cor. 4. 8. 9.

song, after a while, shall be  
louder than our cries, as it was  
with *Israel* at the Red-sea.  
*Wait* therefore *patiently*, and  
*see the salvation of the Lord* 9.

The red sea of affliction, that  
might justly swallow us, shall  
onely preserve us; a wall it  
shall be on the right hand, and  
a wall on the left, till we have  
passed thorough the midst of  
it dry-shod, into the promised  
inheritance. Surely, in the  
floods of great vvaters they  
shall not come nigh us, *Psal.*  
32. 6. or if they doe, yet we  
shall bee onely wash't, not  
drown'd, as *Paul* was in the  
shipwracke. *Troubled we are*,  
saith hee, *on every side*, but not  
distressed: perplex't, but not in  
despaire: persecuted, but not de-  
serted: dejected, but not de-  
stroyed 1. Considering there-  
fore, at worst, how well wee  
are dealt with; and that God  
hath *punished us lesse than our*  
*iniquities*



*iniquities deserve*, Ezra 9. 13. fret not with *Ioash*<sup>f</sup>, but submit with *Hezekiah*<sup>t</sup>. When Gods hand is on thy backe, let thy hand be on thy mouth; yea, *put thy mouth in the dust*, and say with *Iacob*, I am lesse than the least of thy mercies<sup>u</sup>, but worthy the worst of thy punishments. *Righteous art thou, O Lord, and just are thy judgements*, as that good Emperour (after *David*) cryed out, vwhen the traytour tooke away his life, after his wife and children had bin butcher'd before him.

f 2 Kin 6. 33.

t Esay 39 8.

u Gene. 32. 10.

Mauricius.

### *And Chasten.*

Or, I nurture, discipline, by chastening instruct, and put learning into them by the rod. A metaphor from a fathers handling his children, whom hee is bound to bring up, *in nurture and admonition*, Ephes. 6. 4. and applied to the father

ἐν παιδείᾳ,  
καὶ νουθεσίᾳ.

*παιδεύου-  
θα.*

*Castigare est  
cum fructu  
corripere.  
Pignus.*

*Doct.  
Nocumenta,  
documenta.*

of spirits, *Heb. 12. 7. and 1 Cor. 11. 32. for when we are judged, that is, afflicted, we are chastened of the Lord.* The word signifies, we are dealt with as children, *that we should not be condemned with the world:* like as the carefull father whips his young stripling, when he takes him tripping, to teach him more grace, and to save him from the gallows. To chasten here, saith an Interpreter, is more then to rebuke: and is therefore set after it in the text, as a further favour; for it imports instruction as well as correction, according to that of the Psalmist. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law. *Psal. 94. 12.* what may we hence learne, but this?

That Gods corrections are our instructions, his lashes our lessons, his scourges our schoole-masters,

masters, his chastisements our advertisements. For, *when thy judgments are in the earth, the inhabitants of the world will learne righteousness* \*. Hence those close connexions, *Psal.* 94. 12. *Prov.* 3. 12, 13. *Prov.* 6. 23. And this to note, the *Hebrewes* and *Greekes* both expresse chastening and teaching by one and the same word, because the latter is the true end of the former, according to that in the proverb, *smart makes wit, and vexation gives understanding.* The schoolmaster when a lesson shall be learnt indeede, sets it on with a whipping. Now, Afflictions are *διδασκαλοι ἁμῶν* as one calls them, *Gods free-schoolmasters*, curst enough and crabbed, but such as *whereby* he openeth mens eares to discipline, and commandeth them to returne from iniquity. Then he sheweth them their worke, and their transgressions

H 5

that

\* *Esa* 26.9.

ῥομι

παιδεία.

τις θεὸς δὲ  
 τε νῦν  
 ἔγνω. *Hes.*

y Job 36. 8,  
9, 10.

Biblia Tu-  
bingens.

that they have exceeded y. Hence affliction is said to have a voice, and men are called upon to heare the rod, and who hath appointed it. And hence it is, lastly, that some render those words *Heb.* 12. 7. If ye endure chastisement, *If ye persevere in discipline.* And where we read ever. 5. *My sonne despise not the chastening of the Lord,* the vulgar reads, *the discipline of the Lord:* which although it be not all out so good Latine (as *Beza* there notes) yet the sense is very good: it being the proper end and effect of Gods corrections to mend and make us better, to teach us the knowledge of God and his will, our selves and our duties.

Quest.

But whence, first, and what is it next, that affliction teacheth us?

Ans.

To the first. It is not by any either aptnesse in them, or habilitie in us that afflictions instruct

struct us. For such, alas, is the hardnesse of mens hearts, that untill the spirit mollifie and make them malleable, Afflictions, Gods hammers doe but beate cold iron, little good is done, nay much hurt, by accident: for wicked men grow worse for afflictions, as water more cold after a heate; as naughty boyes more stubborn or more stupid after a whipping. But now to Gods children his rods are speaking as well as smiting: his corrections are not mute, but mingled with instructions, his strokes may be strokes of warre, yet his words are words of peace, *Psal. 85. 8.* And though the Lord give you the bread of affliction, and the water of adversity, yet shall not thy teachers be removed into a corner: but thine eyes shall see thy teachers. And thine eares shall heare a word behind thee saying, *This is the way,*  
walke

z *Esay* 30. 20,

21.

a 1 *Kn.* 19. 9.

b *Gen.* 35. 1.

c *Gen.* 3. 51.

d *Ioh.* 1. 6.

e *Ioh.* 7. 10.

ἐμπνευστα

f *Psal.* 16. 7.

*walke ye in it* z. What dost thou here *Elias* a? *Hagar*, *Sarabs* maid, whence camest thou? whither wilt thou b? Arise *Jacob*, goe up to *Bethel*, and make there an Altar c, &c. What meanest thou o sleeper? arise, and call upon thy God d. Get thee up: wherefore liest thou thus upon thy face? *Israel* hath sinned e &c. Loe such, and to like purpose is that still voice and that sweete supply of the Spirit of *Iesus Christ*, *Phil.* 1. 19. whose office is to convince us, of sin, of righteousness, and of judgment, *Ioh.* 16. 8. who in chastening *David* instructed him every morning, *Psal.* 73. 14. his reines also taught him in the night seasons f. Who guides gods people into all truth: for he shall not speake of himselfe, (saith our Saviour there) but he shall take of mine, and shall shew it unto you, *Ioh.* 16. 13, 14, 15. And hence it

is that unto the upright there  
arise light in darknesse & that  
the rocks powre him forth wa-  
ter, that whether *North or*  
*South* blow, both blow good  
to him, and *make his spices flow*  
*out*, *Cant. 4. 16.* Hence it is,  
that afflictions teach Gods chil-  
dren and not tire them: mend  
and not mad them: draw them  
nearer to God, and not drive  
them further from God, and all  
because *they are taught of God.*

But what is it (in the next  
place) that afflictions teach us?

Many wholesome lessons:  
such as we are hard to get, and  
apt to forget, if not well fol-  
lowed: whence *Luther* fitly  
calls affliction, *Theologiam*  
*Christianorum*, the Christian  
mans Divinity.

First, they humble us; and  
so fit us for instruction; for the  
meek he will guide in judg-  
ment, & the meek he will teach  
his way, *Psal. 25. 9.* Now af-  
fliction

g *Psal. 112 4.*

h *Ioh. 6. 45.*

*Quest.*

*Ans.*

עכה


N Jer. 13. 15.

fliction and meekenesse have  
 names alike, such as grow both  
 upon one roote in the holy  
 tongue, because this is the effect  
 of the other. *Heare and give  
 eare, saith the Prophet, be not  
 proud, for the Lord hath spoken  
 it i.* As who should say, Let  
 the Lord speake never so long,  
 never so loud, till he *hide pride  
 from man by afflictions*, he shall  
 but speake in the ayre, lose his  
 sweete words, prevaile nothing  
 at all with the sonnes of men,  
 the best discourses fall as raine  
 upon a rocke, when they light  
 upon proud and unbroken  
 hearts. *God speaks once, yea  
 twice, yet men perceive it not,*  
 saith *Elihu*. But what? shall  
 they carry it away so, and heare  
 no further of him? No: *God  
 casts them, saith he, upon the bed  
 of affliction, and scourgeth them  
 with the rod of his indignation.*  
*Thus he openeth the eares of  
 men, and sealeth their instructi-*  
 ons.



ous. And this done, then, *If there be a messenger with him, an interpreter, &c* <sup>k</sup>. He may have audience then, that afore could have none, then he shall be one of a thousand, that afore was the least of a thousand: then men will lend both cares to a good discourse, that before plaid the deafe adders to the wisest charmers. *Manasseh*, that unruly beast hamper him once, and you may have what you will: Feed the prodigall with husks, & no service shall be too base for him, that before took scorne to be a Son. The Gallants of our time cannot be staid in their gallop, till God (to coole the heate of their high-blood, and rebate the edge of their furious resolutions) touch their soule with some terrour, or their bodies vvith some sicknesse, turne their fooles feathers into kerchiefes, summon them  
by

k Job 33. 19,  
20. 16. &c.



Morbus vel  
coronas tibi  
parturit, vel  
arrogantiam  
reprimet. *Isti-  
dor. Pelus.*

1 Job. 13. 26.

m Job 39. 18.

Tanta adeo,  
cum restrepi-  
da, reverentia  
divum Natu-  
tor -- Syrius  
Ital. l. 7.  
Liv. Decad. 1  
lib. 5.

by a disease, to death, and by death, to judgement: teare off that covering, wherewith sloth and security have muffled their consciences, and make them to *possesse the Sins of their youth* <sup>l</sup>: and now you may talke with them, who before laugh't at instruction, as the wilde asse doth at the horse and his rider <sup>m</sup>. *The wilde asse that is used to the wildernesse, though shee kicke up her heeles, and snuffe up the wind at her pleasure, so that they that seeke her will not weary themselves; yet there is a time when shee may be taken, in her month they shall find her, Ier. 2. 24. Tullius Hostilius, while hee was well and lusty, thought nothing lesse fitting a King, than to doe sacrifice, as Numa had done before him. But pined with long sicknesse, he yeelded himselfe to all, both great and small superstitions; yea, hee fill'd*

fill'd the peoples heads with  
 multitudes of Religions. This  
 was *Tullus* : But wee have a  
 better example. Saint *Paul*, I  
 meane, that precious man, that  
 elect vessell<sup>n</sup>. Him, when the  
 Lord Christ would tutour, and  
 teach his Gospell (for hee nei-  
 ther received it of man, nor  
 was hee taught it, but by the  
 revelation of Jesus Christ him-  
 selfe, the Arch-prophet, *Gal.*  
 1. 12. with *Act.* 9. 16, 18,  
 20.) hee met him on the way,  
 as hee was marching furiously  
 to *Damascus*; unhors't him,  
 laid him low as earth, and yet  
 lower in his owne eyes, aba-  
 seth and drives him downe to  
 the utmost, till he had not one-  
 ly withdrawne him from his  
 bloody purposes, but hid pride  
 from him, *Iob* 33. 17. made  
 him of a wolfe, (that raving  
 wolfe of *Benjamin*\*, *Gen.* 49.  
 27.) a lambe, *Esa.* 1. 6. not  
 once opening his mouth, un-  
 lesse

n *Act.* 9. 15.

\* Sunt qui au-  
 tumant partē  
 illam prophe-  
 tiz Iacobi, de  
 Lupo procef-  
 suro ē tribu  
 Benjamin,  
 Paulo appli-  
 cati debere.  
*Beza ann. ad*  
*Act.* 9. 3.

Lud. Capel.

lesse it were to crave direction,  
*What wilt thou have mee to doe*  
*Lord? And the Lord said unto*  
*him, Arise, goe into the City,*  
*and it shall be told thee what*  
*thou must doe.* Told thee? by  
 whom? by *Ananias*? 'twas  
 but a little, surely, that hee  
 told him. It was Christ him-  
 selfe that told *Paul* in that  
 three-dayes-darknesse, those  
 ἀπὸ πνεύματος, words not fit to  
 be uttered. For now is the  
 time (as some learned con-  
 ceive) when he was rapt into  
 the third heaven, *1 Cor. 12. 2.*  
 At which time, lest he should  
 be lifted up with the abun-  
 dance of Revelations, (so care-  
 full is the Lord Christ to keepe  
 his Schollars humble, they  
 shall sit downe at his feet, every  
 one to receive his words, *Deut.*  
*33. 3.*) there was given unto  
 him a pricke in the flesh; that is,  
 some violent corruption edg'd  
 with a temptation of Satan, to  
 keepe

keepe him low, and make him pray.

And that's a second lesson wee learne by Affliction, (sith wee are false upon't.) It teacheth us to pray, puts affections of prayer into our hearts, and words of prayer into our mouthes, *Hos. 14. 2, 3. Math. 26. 41.* makes us returne to him that smites us, to treat with him by hearty and affectionate prayer, and to meet him with entreaties of peace. See this in *Jacob*, and *Isabel*, *1 Chron. 4. 10.* the Israelites in *Judges*, the Church in the *Lamentations*, chap. 3. 42. up goe their hands and hearts and all, when they suffer'd for their Sinne. So *Daniel*, what an effectuall prayer doth he powre forth in that common calamitie, and how doth he belabour the businesse, while hee tugges with God, chap. 9. 18, 19? So *Jonas*; hee had scarce a breathing

o *Genes. 32.*

p 1 Sam 1.6.  
10.

q 1 Cor. 4.12  
13.

thing roome in the Whales belly, and yet hee prayes, yea, hee cries in prayer, *Ion. 2. 2.* So *Hannah*; when her adversary provoked her sore, to make her to fret, or to make her thunder, (as the word there signifies) because the Lord had shut up her womb, shee was in bitterneſſe of ſoule, and prayed unto the Lord, and wept ſore. And ſhe vowed a vow, *P & C.* So *David*, *Pſal. 116. 4.* and the Son of *David*, *Heb. 5. 7.* And *Paul*, being reviled, ſaith hee, wee bleſſe, and being deſamed, wee pray. The ſenſe of our preſent miſery ſets an edge upon our prayers, puts life and ſpirit into them, yea, gives them wings to flye aloft, even to the throne of Gods grace, and to offer a holy violence to his Maſteſtie, till wee have wrung out of his hands, the bleſſing of deliverance. Oh how fervently have Gods children

dren prayed in affliction, how feelingly, how forcibly ! *Esa.* 26. 16. *Master*, said those drowning disciples, *carest thou not that wee perish?* In prosperity wee are apt to thinke our selves men good enough, see not our need of God, make not out after him, imagine we can doe well enough without him. Now the Crosse comes, and confutes us cleerly; shews us our dependance upon God, our happinesse in him, our nothingnesse without him: and so sends us to him with earnest suites, issuing from our troubled soules, like strong streams in narrow straits, that beare downe all that stands in their way. Thus the father of our spirits, *the Shepherd and Bishop of our soules*, sets these cures upon us when wee are stragling, not to devoure us, but to drive us into the fold: turnes these bug-beares loose upon

Even *Darius* a Heathen, can give order for prayers to bee made at Hierusalem, for the Kings life and his sons, when hee had seene divers of his childre dye before him *Ezr.* 6. 10 *Cicero*.

1 *1 Pet.* 2. 25

[ *Deu. 33. 27.*[ 2 *Chro. 33.*  
12, 13.[ *Esa. 38. 14.*[ *Rom. 8. 27.*  
*εἰς ὅτι.*

upon us, that wee may flye into his *everlasting armes*: sends out these summoners, and messengers to cite us first, and, if that serve not turne, to compell us to come in, that his house may be full; as they did that sturdy rebell *Manasseh*: *Who prayed unto God, when hee was in affliction, yea, hee humbled himselfe greatly, and besought the Lord his God, and hee was intreated*. For indeed there is no time for hearing of suites, like the time of trouble, *Zach. 13. 9.* And howsoever wee cannot, to our thinking, pray at such a time, but onely *chatter as a Crane, or mourne as a Dove*; utter some confused and broken Petitions, &c. yet God that searcheth the hearts, knowes what is the *meaning* of the Spirit<sup>x</sup>, then vwhen the flesh with her murmurings, keepes such a dinne (as one saith) that wee can hardly



hardly heare the spirits mixing with the fleshs roarings and repinings, his praying sighes. He heares not onely the prayers of his afflicted, but even *the sighes of his Prisoners* y; yea, their *breathing*, out of the low dungeon, *Lam.* 3. 55, 56. And hence our recourse unto him in the day of distresse, *Psal.* 65. 2. and hence the returne of our praises unto him, when hee hath turn'd againe our captivity, as the rivers in the South<sup>e</sup>: while the wicked gnaw their tongues for sorrow, *Apoc.* 16. 10. or are silent in darkenesse, *1 Sam.* 2. 9.

y *Psal.* 79. 11.z. *Psal.* 126. 1.

Thirdly, a Christian learnes obedience by the things that he suffereth, growes more buxom and pliant to the whole will of God, understands it more, executes it better. *There shall be onely feare to make you understand the hearing, Esay,* 28. 19.

Wee

Vetus Scrip-  
tura com-  
mentarius  
crux est.

\* They are  
*Pillula laci*,  
pills made on  
purpos to  
cleare the  
eye-sight.  
Afflictiones  
sunt lex pra-  
ctica. Pareus  
in Gen. col.  
20:9.

We heare and reade much of the corruption of our natures, odiousnesse of our sinnes, necessity of a Saviour, sweetnes of Gods love in Christ, &c. but we never fully apprehend these things, or tast how good the Lord is, till some sharpe affliction. *Pauls* bodily blindness opened the eyes of his minde: *Ionas* his sinne had not beene found out but for the tempest. A man is occasioned by his crosse, to enquire into sundry passages betweene God, and his owne soule, and to seee such things to be sinnes, or duties, as before he tooke no notice of \*. Afflictions, saith a great Divine, are a practicall law. When this law commeth, sinne reveleth, as in *Iosephs* brethren: consent is also yeelded to the written law that it is good, *Rom. 7. 9. 16.* yea that it is good for a man that he hath beene afflicted, that thereby he might learne

learne Gods statutes, *Psal.* 119.

71. Many a good word is even worfe then spilt upon us, till God fet it on with his rod.

It lies asleepe, as it were, like the husbandmans feede under a clod, till God come with his clatting-beetle, and give it roome to rise. All *Elihues*

sweete words were lost upon *Iob*, till God had thundred him:

then he is ready to say, *I have sinned, and perverted that which*

*was right, and it profited me not, I have borne chastisement, I will*

*not offend any more. That which I see not, teach thou mee,*

&c. a. So *David*, *Before I was afflicted I went astray, but now I*

*have kept thy word, Psal.* 119.

67. *Zipporah* presently falls a circumcising her sonne,

when she sees her husbands life lies upon it. *Naomi* lookt not

homeward (nor we heavenward) till the Almighty had dealt very bitterly with her,

I

yea

a *Iob* 34 31,  
32.

yea the losse of her husband and children set her former crosses avvorke; as in physicke, a second potion doth a former, that lay asleepe in the body. Thus God beates us, that he may better us: and gives us to grow after an affliction, as children doe after a fit of sicknesse.

Afflictio ad patientiam instruit ac velut inungit. *Chrys.* Cum inveniret ista patientē, ad majora erudit. *Chrysosol. ser. 110.*

b Phil. 4.11.  
μερὸν ἔχων  
Sacris initiatus sum.

Fourthly, *tribulation teacheth patience*, Rom. 5. 3. yea such a vvell-knit patience, as makes a man suffer after he hath suffered, as *David* did from *Shimei*, but first, from *Absalom*. In this schoole of affliction *Paul* had learn'd, in *what estate soever he was*, prosperous or adverse, *therewith to be content*<sup>b</sup>. Yea vve finde, saith a Father, that the Patriarchs, Prophets and all the just ones vvhich vvere types and figures of Christ, did keepe nothing more to the praise of their vertues then this, that by all that they suffered, they had learnt patience

patience \*. A man that hath not beene used to this bitter cup, will sputter at it : when another that hath, will cry out in Christs language, *O my father, if this cup may not passe away from me except I drinke it, thy will be done* <sup>c</sup>. And this said; he sits alone and is silent, because God hath laid it upon him, *Lam.* 3. 28. he chargeth not God foolishly, but is in meditation, according to that advise of the Preacher, *Eccles.* 7. 14. If his soule begin to bustle, as it will, he chides downe his distemper, and prayes himselfe patient : he comforts himselfe in the Lord his God <sup>d</sup>, and foreseeing his deliverance (though but *afarre off*, as *Abraham* saw Christ) he counts it all joy, though he fall into diverse temptations : knowing that the *triall of his faith worketh patience*, *lam.* 1. 2, 3. and the patient abiding of the afflicted

\* *Invenimus deniq; & Patriarchas, &c. Cypri. de bono patient. fol. 105*

<sup>c</sup> *Mash. 26. 42*

<sup>d</sup> *1 Sam. 30. 5*

shall not perish for ever, *Psal.* 9. 18.

Fifthly, as affliction teacheth patience, so experience too, as it followes in that *Rom.* 5. 3. It is a speciall helpe to experimentall knowledge: And first, of God, who is never so much enjoyed of us, as when we are in the deepe with *Dauid*<sup>e</sup>, as when we lye hardest with *Iacob*<sup>f</sup>, as when we are worst of all bestead with *Iehosaphat*<sup>g</sup>, as when we are flaine all day long for his sake with the Martyrs. Then we are given to see him with our eyes, as *Iob* did, who till that time, had heard of him by the hearing of the eare onely. Then we come to know that the Lord he is God with *Manasseh*, *2 Chron.* 33. 13. yea that he is our refuge and strength, a very present helpe in trouble<sup>h</sup>. Then we have a cleare sight of first, his power, whereby he could

<sup>e</sup> *Psal.* 130. 1

<sup>f</sup> *Gene.* 28. 12

<sup>g</sup> *2 Chron.* 20. 12.

<sup>h</sup> *Psa.* 46. 1.

could as easily have consumed as corrected us, hurld us into hell, as held us a while over it, like as *David* told *Saul*, he could as easily have cut his throate as he had cut his coate: and as *Cæsar* boasted to *Metellus*, he could as soone make him hop headlesse, as bid it be done. It appeares, we are no more able to stand before God, then a glasse-bottle before a cannon-shot. Secondly, his wisdom and providence appeares in fitting our afflictions both for kinde, such it shall be and no other: for time, such a space it shall lye upon us, and no longer; and for weight so much it shall be, & no more. He afflicts his, *by line and by plummet*, according to their neede and ability to beare it. *1 Cor. 10. 13.* And as he carefully chose out their way out of *Egypt*, not the nearer but the faster: so he doth ours to the hea-

Non erubescoprofiti nunquam provectum me ad tam sublime notitiam Dei fastigium quam hoc morbo attigi. *Rollucus apud Melch Adam. in vit. exter. Theol.*

venly *Canaan*. Thirdly, we have experience of his love, most seene and most seald up unto us in afflictions, his season of shewing mercy, for mans extremity is Gods opportunity.

Next, as the crosse gives us experience of God, how wise, seasonable, mercifull, compassionate he is, so likewise of our selves. It shewes a man first, the frailty of his matter. Some, saith one, are more painted then some, but all earthen vessels: some more cleare then some, but all brittle glasses. *Iob* saw himselfe but *dust and ashes* when he was in affliction, that afore had dream't some greater matter of himselfe, and made no other account but *to dye in his nest*<sup>i</sup>. *David*, when gotten upon his hill, began to crow, that he should never be removed<sup>k</sup>: but when God hid his face, chang'd his hand, *David*

was

<sup>i</sup> *Iob* 29. 13.

<sup>k</sup> *Tsel* 30 6, 7



was a worme, and no man, and concludes him that is best underlaid to be very vanity, *Psal.* 39. 5.

Secondly, It shewes us by experience the sinfulness of our disposition, and what is in our hearts, *Deut.* 3. 2. what a deale of infidelity, impatience, techiness, frowardness, faint-heartedness, and insufficiency to manage the smallest affliction; according to that of the wise-man. *If thou faint in the day of adversity, thy strength is but small. Prov.* 24. 10. A puddle seemes cleare at the top, but stirre it with a sticke, and the mud will rise straight. A Christian, whiles all goes well with him, is apt to thinke himselfe a jolly fellow, reasonable wise, humble, patient, &c. till put to't: and then hee soone sees himselfe to be none of all these, nor any thing else that's good, further, and longer then

he is upheld by God. A man knowes not where his house is ill cover'd, till winter : a fowle findes not his want of skill, till he hath receaved a wound or two : so tis here. Crosses,saith one,are like pinching frosts, that will search us : where we are most unsound, we shall soonest plaine : and where most corruption lyes we shall most shrinke, when the burthen comes. Thus we learneto know our selves by that we suffer.

*Absol. sum.*

Lastly, Affliction sanctified teacheth what the world is, and gives us to know by experience (that which vve might better have taken *Salomons* or rather Gods word for, vvithout trying further conclusions) that all both persons and things under the Sunne are first *vanity*, secondly, *vexation of Spirit*.

For persons first : take the best

best and likeliest of them to doe us good, they prove *miserable comforters, physitians of no value. Surely men of low degree are vanity: and men of high degree are a lie: to be laid in the ballance, they are altogether lighter then vanity, Psal. 62 9.* This is vvhile they live: it is little or nothing they can doe for us. And when death comes, *His breath goeth forth, he returnes to his earth, in that very day his thoughts perish<sup>1</sup>: even those glittering and golden thoughts and projects he had for thine helpe and preferment, as the word there signifie.* Thus either our friends dye from us in the height of our expectancies, or else their affections toward us dye; especially when we are in adversity; as they dealt by *Iob* upon the dunghill, *my kinstolke saith hee, have failed, and my familiar friends have forgotten mee,*

*Jonathan was a fast friend to David, yet hee callsto God his Buckler.*

*1 Psal. 146.4.*

m 2 Sam. 16.  
17.

n 1 John 2. 17.

o 1 Cor. 7. 31.  
*ἡ μαθηματική*,  
a Mathematicall figure.  
Prov. 23. 5.

The glory of  
this world is  
but an opinion:  
*ὁ δόξα*,  
Math. 4 & the

*mee. Yea, all my inward friends* (or the men of my secrets) *abhorred mee: and they whom I loved, are turned against mee.* Job 19. 14, 19. Lo, this is the worlds kindnesse to their friends<sup>m</sup>; as hee upbraided Hushai: and thus is a man served in the house of his friends, Zach. 13. 6. But what for the things of the world? finds the afflicted any more solidity or constancie in them? Nothing lesse: *The world passeth away, and the lusts thereof*, saith one Apostle<sup>n</sup>. *The very fashion of this world, the hiew of it passeth away*<sup>o</sup>, saith another. *Wilt thou set thine eyes*, saith a third, *upon that which is not?* It is heaven onely that hath a foundation, earth hath none: God hath hang'd it upon nothing, and the things therein are a very nothing. Nothing, I say in themselves, and yet full of power and activity to inflict

infect vexation upon others.

And this, none can so feelingly say as the afflicted. Hee finds by experience, the truth of that sacred Proverbe, (for persons first) that *Confidence in an unfaithfull man, in time of trouble, is like a broken tooth, and a foot out of joynt* P. The staffe of such reeden friendship, will not onely breake under him that leanes on it, but run into his hand and breed vexation of spirit, *Esa. 36. 6.* To him that is afflicted, pitie should be shew'd from his friend: but hee forsaketh the feare of the Almighty. *My brethren have dealt deceitfully as a brooke* q, saith *Iob*, *The best of them is as a brier*, saith the Church, *the most upright as a thorne-hedge, &c.* And thence infers, *Trust ye not in a friend, put not confidence in a guide* r, lest hee serve us as *Dauids* guide did him, *Psal. 55. 13.*

or

pompe of it a  
phantasie,  
*Acts 25. 23.*  
μὴ πολλὰς  
φαντασίας:  
life it selfe an  
imagination,  
*Psal. 39. 6.*  
Surely in an  
image walk-  
eth each man.

p *Prov. 25. 19*

q *Iob 6. 14, 15*

r *Mica. 7. 4, 5*

as *Indas* did *Iesus*, who was guide to them that tooke him, *Act. 1. 16.*

*Quest.*

But may not a man relieve himselfe in such unfaithfulnesse of friends, by the abundance of other meanes?

*Ans.*

*(Luk. 12. 16.)*

No, saith our Saviour, neither a mans being, nor well-being consisteth in the abundance of the things that hee possesseth. First, in the very pursuit of them is much anguish, many grievances, feares, jealousies, disgraces, interruptions, discontentments, (for, be a man never so well underlaid with the things of this life, yet while his flesh is upon him, hee shall be sorrowfull: and while his soule is in him, it shall mourne, *Iob. 14. 22.*) Secondly, they are far sweeter in the ambition, than in the fruition: for besides that, wee are never sure of them for a day (whereupon they are called *riches of uncer-*

uncertainty<sup>t</sup>, subject to vanity in themselves, and violence from others, *Math. 6. 19, 20.* to our great vexation; to see, that wee can no more hold them, than a flocke of birds sitting in our garden: nor stay them, than the streames that passe by the sides of a citie) if wee were sure of their presence, yet wee could not be sure of their comfort; because wee cannot make our hearts delight in the same things still. Not the vworld onely passeth away, but *the lusts thereof* also. And this is an evill which I have seene under the Sun, and it is common among men, *Eccles. 6. 1, 9.* though most observed by the children of affliction, whose eye-sight is more cleered by those sharp and smart waters. This made *David* such a *weanling* to the world<sup>x</sup>. God had by his manifold afflictions, laid such a deale

<sup>t</sup> 1 Tim. 6. 17

<sup>u</sup> 1 Job. 2. 17.

<sup>x</sup> *Psalm 131.*

deale of wormwood upon the worlds dugs, that hee had no mind to sucke there any more. *My soule*, saith hee, *is even as a weaned child*, *Psal. 131. 2.* And thus affected stands every one of Gods afflicted to the things of this life. He knowes them too well (and hee hath paid for his learning) to trust them too farre, or to meddle much with them. His profession to the world is the same, that the Israelites was to *Sihon*, *Numb. 21. 21.* *Let mee goe thorough thy land: wee will not turne aside into the fields or vineyards* (trouble our selves more than needs about necessities) *neither drinke of the waters of the Wells* (lye suck-ing, like Flies, at those botches of carnall pleasures, or earthly preferments) *wee will goe by the Kings high-way* (that good old way that God hath scored us out in his Word) *untill wee*  
be



be past thy countrey (untill wee be safe arrived at the key of *Canaan*, at the Kingdome of heaven.) And this is that Experience that wee get of God, our selves, and others, both persons and things by that wee suffer.

Sixthly, (for the afflicted man is still at his lesson.) Tribulation, as it teacheth Patience, and by Patience Experience, so by Experience, Hope: while it puts a man to his prooffe, makes him looke up his Evidences, what time hee is assaulted with these and these doubts & temptations of satan; who will labour to leape over where the hedge is lowest; to oppose us then most, when we are least able to resist. At which heavie times, a Christian finding by good experience, that God supports by his sufficient grace, heares him, heales him, sweetens and sanctifies the

Rom 5. 4.

y 1 Sam. 17.

37.

the crosse, gives him taste and experiment of his mercie, when nothing else can yeeld comfort, this rivets him fast to God, and makes him confident for the future. *The Lord, saith David, that delivered me out of the paw of the Lion, and out of the paw of the Beare, hee will deliver mee out of the hand of this Philistim* y. Lo, this was it that put so much courage into him in that most dangerous incounter. So Saint Paul in like case, *Wee were pressed*, saith hee, *out of measure, even above strength, insomuch that wee despaired even of life. But wee had the sentence of death in our selves.* And what did hee make of it? what good instruction drew hee out of this deepest affliction? that *we should not trust in our selves, but in God, which raiseth the very dead.* i. e. rescueth such as were appointed to dye. Who

Who delivered us from so great a death, and doth deliver: in whom wee trust, that hee will yet deliver us<sup>2</sup>. God takes and puts a man sometimes past the helpe of all creatures, that hee may bring the glory of all our confidence home to his own doore, where it is onely due: For till then (such is our untowardnesse) wee seldome seeke to him. The Prodigall never thought of his Father till hee had no more huskes. The *Hemorroisse* never made out to Christ, till all her money was gone. The unreasonable creatures, many of them, never looke homeward, till hunger-bit. The widdow *that is left alone trusteth in God<sup>2</sup>*, saith the Apostle: who while shee had an husband, lean'd too much upon him. *I will also leave in the midst of thee an afflicted and poore people: and they shall trust in*

2 2 Cor. 1. 8,  
9, 10.

2 1 Tim. 5. 5.

b Zeph. 3.12.

c 2 Chron. 14.  
3, 2, 13.

in the name of the Lord <sup>b</sup>, saith the Prophet: who till they were poore, trusted in uncertaine riches. *Asa* bore himselfe bold upon his forces, as being five hundred and fourescore strong, till he was overmatcht with an army of a thousand thousand *Ethiopians*. This made him cry, *Helpe us O Lord our God, for we rest on thee* <sup>c</sup>. God crosseth many times our likeliest projects, and makes the sinewes of the arme of flesh to cracke, that being unbottom'd of the creature we may trust in the living God who giveth us richly all things to enjoy, 1 *Tim.* 6. 17.

Lastly, (to let passe many other wholesome lessons that Affliction learnes us; as thankfulnessse upon blessings reobtained, the worth whereof we have now scene best by the want: selfe-examination, and a setting all to rights betwixt God

God and our owne foules d:  
 watchfulnesse and tendernesse  
 of Conscience, as in *Da-  
 vid*, while an exile: love  
 to the like afflicted; misery  
 breeds unity, as in *Hooper*  
 and *Ridley* that could agree  
 well enough when they were  
 both in prison: bowels of  
 mercies, kindnesse and com-  
 passion towards others in like  
 case, as he that hath had the  
 tooth-ach, or hath beene poore  
 and necessitous himselfe will  
 pittie such as are so: see *Exod.*  
 22. 21. heavenly-mindednesse,  
 a breathing after the place of  
 rest, the day of refreshing,  
 &c. *David* knew not so well  
 what it was to be a courtier in  
 heaven, till he was a sojourner  
 in *Meshech*. But (to let passe  
 all these and many more, I say,  
 and to goe on as we began  
 with the Apostle) Affliction as  
 it teacheth patience and by pa-  
 tience, experience, and by expe-  
 rience

d *Lam.* 3. 40,  
 41.

e Rom. 5. 5.

f 1 Pet. 4. 14.

Math. 11. 23,  
24, 25.

g Esa. 26. 20.

perience Hope, so it worketh  
 such a glorious hope as *maketh*  
*not ashamed*, doth not abuse, be-  
 foole, disappoint us, as that of  
 the *Hypocrite*: and that becaule  
 the *love of God is shed abroad in*  
*our hearts by the holy Ghost* :  
 who then especially rests upon  
 us as *a spirit of glory and of God*,  
 when we are under the crosse.  
 God is never so much enjoyed  
 of his children (which was the  
 end wherefore we were placed  
 in the world) as in time of  
 trouble. Then we turne us to  
 God, as our Saviour did, *Matth.*  
*11.* when tired out with the  
 peoples obstinacy : then we  
 runne into his presence, as the  
 doves into their windowes, ho-  
 ver and cover under his wings  
 as the chicken under the hens  
 in a storme, hide us in his bo-  
 som, rest us in his lap, shelter  
 us under the hollow of his  
 hand, untill the indignation be  
 over-past. Our hearts are  
 natu-

naturally full of harlotry, our lives little else than a spirituall fornication: there is nothing more common with us, than to forsake the guide of our youth, and to forget the covenant of our God, *Pro. 2. 17.* disloyally to estrange our selves from him, and to run a whoring after other lovers.: Wee set our hearts upon earthly things (as the Bee doth his sting) with all our might, and suffer them to carry away our most lively and tenderest affections. Now our jealous God, *that hates putting away*<sup>h</sup>, though he may say, *Pleade with your mother, pleade, for shee is not my wife, neither am I her husband, Hos. 2. 2.* yet, not willing to lose us altogether, *Behold*, saith he, ver. 6, 7. *I will hedge up thy way with thornes; that is, vvith afflictions: and make a wall, that shee shall not find her pathes. And she shall follow after her lovers, but shee*

*h Mal. 2. 19.*  
Dū omnibus  
humani prae-  
sidiis vallatus  
esset, vix de  
Deo cogitādi  
dabatur spa-  
tium: nunc  
omnibus illis  
exutus, solum  
Deum cogito,  
qui me, sit  
scio, invocan-  
tem exaudiet.  
*Wenceslaus*  
*Bohem. Rex*  
*captivus, apud*  
*En Syl. in*  
*hist. Bohem.*

The Spouse in  
the *Canticles*  
found not her  
beloved in the  
day of prosper-  
ity, but in the  
night of ad-  
versity. D.  
Early.

i E<sup>c</sup>ra. 10. 2,  
3.

*Shee shall not overtake them: and  
shee shall seeke them, but shall not  
find them: then shall she say (loe  
here the happy effect of affli-  
ction sanctified) I will goe, and  
returne to my first husband, to  
wit, God: for then was it bet-  
ter with me than now.* Thus the  
Lord arresteth us by afflictions,  
as by his Sergeant: fetcheth us  
in, in our out-strayes, as the  
Shepherd doth his sheep by fet-  
ting his dog after them: brings  
us into his presence, as *Absa-  
lom* did *Ioab*, by firing his field:  
causeth us to confesse and cove-  
nant with that good *Shecaniah*,  
*Wee have trespassed against our  
God, and have taken strange  
wives, yet now there is hope in Is-  
rael concerning this thing. Now  
therefore, let us make a cove-  
nant with our God, to put away  
all the wives*<sup>i</sup>, &c. And then, as  
lovers are never greater friends  
than after falling out: so is it  
here, *Because he hath set his love  
upon*



upon me, saith God, therefore will I deliver him: yea, I will be with him in trouble to deliver and honour him, with long life will I satisfie him, and shew him my salvation<sup>k</sup>. Whereupon the good soule, inwardly warm'd and enlarged with the sense of such a love, reciprocates and replies, with utmost strength of all heightned and indeered affection, *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of mine heart, and my portion for ever. Psal. 73. 25, 26.*

k Tsa. 90. 14,  
15, 16.

And these, with many more, are the lessons God layes before his children by their afflictions, and puts into them with his rod. There are also divers others (as is well observed) that the Lord by his servants troubles, would teach the world. As first, that the evils chiefly

cheifly so esteemed, are not so indeed: sith the Saints have share in them, vvhoo yet their are freed from the greatest mischiefes. Secondly, how such evils should be borne, by example of their patience. Thirdly, That there shall be certainly a Resurrection, *Luke* 16. 25. Fourthly, to marke the upright man, and behold the just, for (whatever his beginning or his middle be) the end of that man is peace<sup>1</sup>, &c. But I hasten to the Application.

1 *Psal.* 37. 37.

*Use* 1.

And first, Doth God by chastening, tutour and teach his children? doth hee in lashing them learne them their duties, and by corrections instruct them in the way of life? How may this strike cold to the hearts of all such as make nothing of their afflictions: are not taught better by them, profit nothing under them, nay doe

doe *proficere in pejus*, as those impostours in *Timothy*; grow down-ward, backward, are worse for their crosses, drunke with affliction, as those, *Lamentations* 3. 15. nay starke mad, as *Pharaoh*, and *Nero* that monster of mankinde, vwho threatened his *Ioue* for marring his Musicke vvith a thunder-clap; and dared him to a single combat. Such another vvas that stigmaticke *Ahaz*, *2 Chron.* 28. 22. the railing Thiefe, that suffered with our Saviour: the *Sodomites*, vvhose captivitie by *Kedorlaomer*, had not yet made ten good men in those five cities of the Plaine: those incorrigible and desperate sinners in *Sion*, those sacrificing *Sodomites*, *Esay* 1. 10. of whom the Prophets cry out so much and often, that no meanes will reclaime them. Let fauour be shewed to the wic-

K

ked,

Sunt nonnulli  
qui molesti-  
am quidem  
sustinent, ta-  
men fructu  
privantur.

*Chrysost. de  
Laſconc. 3.*

*Hist. Animal.*  
*lib. 4. c. 10.*

ked, yet hee will not learne  
righteousnesse. Let God lift  
up his hand, yet they vwill  
not see, nor startle. See *Esay*  
26. 10, 11. *Ierem.* 2. 30,  
31. & 5. 3. *Esay* 1. 5. Sin  
hath transformed them, as it  
vvere, into those Beares in  
*Plinie*, that could not bee  
stirr'd with the sharpest pric-  
kles: or those Fishes in *Ari-*  
*stotle*, that though they have  
speares thrust into their sides,  
yet they awake not. Into  
such a dead lethargy hath Sin  
cast some mens soules, that  
though they are put to paine,  
yet they profit not, *Ierem.*  
12. 13. or if they be in tra-  
vell for the time, yet they  
*bring forth nothing but wind.*  
They are never the better  
when they come out of their  
affliction, no, though they  
*powred out a prayer when Gods*  
*chastening was upon them, Esa.*  
26. 16, 18. What is this,  
but

but to adde rebellion to their sinne? *Iob 34. 37.* and rebellion, yee know, is as the sinne of Witchcraft, *1 Sam. 15. 23.* But let such reade their sinne, and their sentence at once: *Ierem. 6. 29, 30.* *The bellowes are burnt, the lead is consumed with fire: the Founder melteth in vaine, for the wicked are not plucked away. Reprobate silver shall men call them; because the Lord hath rejected them.* And surely, if God will vvalke stubbornely with his owne people, till their uncircumcised hearts be humbled; *Leuiticus 26. 41.* how much more with his stubborne enemies, that stand out against his strokes, refusing to be reformed, hating to be healed? Looke how a stubborne man seekes all the hurt hee can to him vvhom hee spites; shuts his eare to intreaties of peace, and rejoy-

ceth to see his hurt : so the Lord, (but in a way of justice) findes out plagues against these obstinate rebels ; will not be pacified, till hee hath his peny worths of them ; laughes at their destruction, and mockes when their feare commeth, *Prov. 1. 26.* *With the froward man thou wilt wrastle*, saith David, *Psalme. 18. 26.* Now, if God wrastle with a sinner, the first that shall come to the ground is his head ; hee is sure to have his necke broke, even the necke of his soule, in the bottome of hell, *Iob 15. 26.* to the fire whereof hee is continually carrying a faggot to burne himselfe withall, *Romanes 2. 5.* In the meane space, all hee suffers here, is but a beginning of those sorowes, a pledge of more in a worse place, *a typicall hell*, a foretaste of that old *Tophet*,  
an

an hell above ground. Well therefore might one cry out, Oh unhappy persons, whom stripes amend not ! They that will not bend by the rod of Gods mouth, must be broken with the iron rod of his hand, *Psalms*. 2. or if the rod will not rule them, his sword shall be drencht in their gall, and bathed in their blood, *Deuteronomie* 32. 41, 42. Or if they scape here, yet their preservation from one, is but a reservation to seven, *Leviticus* 26. hee will surely pay them for the new and the old, and let them looke for it. *Saul* lived a long while after God had forsaken him, and you could see no alteration in his outward condition : but saith the Prophet (and it is most fearefull) *The strength of Israel doth not repent*, *1 Sam.* 15. 29. I infer (for a second Vse) with that

K 3 other

Infelices autem qui nec verberibus remollescunt. *Sculter. in 1s.*  
1. 5.

Vse 2.

other Prophet.

*Bee thou instructed therefore, Oh Ierusalem, lest Gods soule depart from thee, Ierem. 6. 8. lest while hee chasten thee with the rods of men, and thou bee never the better, hee take away his mercie from thee, as hee tooke it from Saul, 2 Sam. 7. 14, 15. Take heed yee bee not truants in the schoole of Affliction, but be diligent, and so ply your businesse, that your profiting may appeare to all men, 1 Timothie, 4. 15. Seeke it of him who teacheth to profite, Esay 48. 17. and giveth wisdom to his afflicted without upbraiding, Iam. 1. 5. Seeke it, I say, by his meanes, and take it upon his termes. First, see him angry in every crosse, and for nothing angry so much, as for Sinne. For his wicked covetousnesse I was angry with him, I hid*



*I hid mee, and was angry, E-  
say, 57. 17. Secondly, see it  
a blessed thing to beare Gods  
yoke betimes, and therefore  
be not weary in your minds :  
for in due season yee shall  
reape the quiet fruit of it, if  
ye faint not, Galatians, 6 9.  
Blessed is the man whom thou  
chastifest, and teacheest in thy  
Law. That thou maist give  
him rest from the dayes of ad-  
versitie, &c. Psalm. 94. 12,  
13. Bee sure, if there were  
any other way to doe us good,  
hee would spare a labour of  
whipping us, Ierem. 9 7. but  
hee knowes, and so should  
wee, that the crosse will beare  
us to heaven, when nothing  
else will \*. Gods cloud in  
the vvildernesse, staid some-  
times a whole yeare or longer  
in a place; to their griefe, no  
doubt, but yet to their gaine;  
that hee might humble them,  
and try them, and doe them*

\* If there be  
any way to  
heaven on  
horsebacke,  
it is by the  
crosse.

*Bradford.*

good in their latter end, *Deuteronomie*, 8. 16. as *Moses* hath it. Thirdly, melt and mourne kindly before the Lord, as *Iosiah*, in the sense of your sinnes, Gods deserved displeasure, but especially his infinite love in chastening you here, that you may not bee condemned hereafter. This is the onely vway to disarm *G O D S* indignation, to get from under his mighty hand, and to be rid of his rod, *1 Peter*, 5. 6. By such a course as this, *Jacob* appeased that rough man *Esau*: *Abigail* diverted *Davia* from his bloody purposes: the *Syrians* found favour with *Ahab* (that Non-such, as the Scripture stiles him) by an humble submission, *1 King*. 20. 13. And one of our *Edwards* riding furiously after a servant of his that had displeas'd him, with a drawne sword in his hand,

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as purposing to kill him: seeing him submit, and on bended knee sue for his life, was content to spare him, and receive him into his favour \*. Loe, this is the way to make our peace with God, and this is the very course, that hee points and prompts us to in the text,

*As many as I love, saith hee, I rebuke and chasten.* But what lesson may wee hence take out? *Be zealous therefore, and repent.*

There seems to be an hysterisis in the words, *q. d.* repent thee of thy remissnesse, lazinesse, luke-warmnesse, and learne by that thou sufferest, to bee zealous of good workes, *servent in spirit, serving the Lord.* Or, (which I rather incline to) 'tis a trajection; *Be zealous and repent*, that is, be earnest and thorough in thy repentance,

K 5 and

Si servulum  
tuum videas,  
peccata prop-  
ria confiten-  
tem, ultrò  
offerre se pec-  
na, infecte-  
ris, & ig-  
nosces: de  
domini mi-  
seratione dif-  
fidelis? *Ambr.*  
*in Psal. 37.*  
\* Acts and  
Moniments,  
in *Edw. 1.*

ἀπὸ τῆς  
καλίας.

and each part thereof, contrition, or humiliation, and Conversion or Reformation: The former is called in Scripture Repentance *for*, or, *of sinne*, 2 *Cor.* 12. 21. *Rev.* 9. 20. The latter, Repentance *from sinne*, *Act.* 8. 22. *Heb.* 6. 1. In both vve must be zealous, doing them vwith all our might, as *David* is said to have danced before the arke: and this, as at all times, so especially when Gods hand is gone out against us and seemes to thrust us downe, as it were, with a thumpe on the backe.

For contrition, first, know that God will never leave pursuing thee till the traitours head be throwne over the wall, till thou humble thy selfe to walke with thy God. As one cloud followes another, till the sun consume them: so one iudgment after another, till godly sorrow dispels them. *Gather*  
*your*

*your selves*<sup>i</sup> therefore, and call in your wits, that are wandring after vanity : turne your eyes inwards, that you may see for what you suffer. And this done, let your eye affect your hearts till they ake againe, yea till they fall asunder in your bosomes like drops of water: labour, and leave not, till you feele your sinnes as so many daggers at your hearts, as *Peters* converts did, *Act. 2. 37.* yea as so many daggers at Christs heart, as those in *Zachary, Zach. 12. 10.* that *looking upon him whom ye have pierced*, your hearts may be like so many *Hadadrimmons*: you may weepe over him that bled for you: your eyes may be *a fountaine of teares*<sup>m</sup> to wash his feete in, who hath opened a fountaine of his owne blood to bath your soules in, *Zach. 13. 1.* In the twelfth Chapter, the Prophet seemes to

<sup>i</sup> *Zeph. 2. 1.*

*Isidem qui-  
bus videmus,  
oculis stemus.*

*καταρτυνη-  
σαν.*

*in Jer. 9. 1.*  
hee seemes  
to allude to  
*1 Sam. 7. 5.*

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by

by bowing downe the head,  
 casting downe the body, a  
 softly gate, a lowv kinde of  
 language, like broken men; put-  
 ting sackcloth on their loynes,  
 and ashes on their heads, as  
 those that had deserved to be  
 as farre under ground as they  
 vvere novv above. Yea in a  
 time of common calamity the  
 Lord called his people to *bald-  
 nesse*<sup>a</sup> for sinne, vvhich in o-  
 ther cases vvas forbidden, *Dent.*  
*14. 1.* And *Ezra* practised  
 it accordingly, vvhhen he  
 rent his mantle, and his gar-  
 ment, and pluckt off the haire of  
 his head and of his beard, and  
 with knees bent, and hands  
 spread out, he cried, O my  
 God, I am ashamed and blush  
 to lift up my face to thee, &c.  
*Ezra, 9. 3, 6.* Yea *David*  
 vvent further then this: for  
 not content to vvashe his bed,  
 even his under-bed vwith his  
 teares vvhich he had defiled  
 vwith

n Isa. 22.

vvith his finnes, he made a  
 reall resignation of himselfe:  
 and all he had into Gods hands,  
 as having forfeited all. *If hee  
 thus say, I have no delight  
 in him, behold here am I, let  
 him doe to mee as seemeth good  
 unto him, 2 Samuel, 15. 26.*  
 So another time, vvhen the  
 Lord pleaded against him with  
 pestilence and blood: *Ezekiel,*  
*38. 22.* he stood forth and  
 offered himselfe to the stroke  
 of the punishing Angell,  
 vvith *Me, me, ego qui feci, in  
 me convertito ferrum: 'Tvas I,  
 'tvas I, let thine hand, I pray  
 thee, be against me and my fa-  
 thers house.* And the like must  
 be done of us, in case of Gods  
 displeasure iustly conceived a-  
 gainst us. Let the glory be to  
 him, take the shame and blame  
 of it to our seives, submit to  
 any thing that he shall see  
 good to inflict. Say, Here I  
 am, let him doe to me as  
 seemeth

*Virg. Aeneid.*

*2 Sam. 24. 17.*



seemeth him best. If God  
vwill have my life, here it  
is : if my goods, here they  
are ; if my children, or any  
other deare pledge of his for-  
mer favour, I resigne them  
freely into his hands. I am  
leslethen the least of his mer-  
cies ; I am worthy the hea-  
viest of his judgments : I  
have deserved to be destroyed,  
yea to be hurl'd into hell.  
This is that judging of our  
selves that the Scripture calls  
to : and this is that submit-  
ting our selves to God, that  
Saint *James* presseth with  
such variety of expressions :  
*chapt. 4. 7, 8, 9, 10. Draw*  
*nigh to God, saith hee, and*  
*God will draw nigh unto you.*  
Come neere unto him, as *Lu-*  
*dah* did once to *Ioseph*, and  
say, *O my Lord, let thy ser-*  
*vant I pray thee, speake a*  
*word in my Lords eares, and*  
*let not thine anger burne a-*  
*gainst*

gainst thy servant, *Genesis* 44.  
18.

*Ob.*

Wee dare not draw nigh to God, for hee is an holy God, hee will not forgive our transgressions nor our sins, *Iosh.* 24. 19.

*Sol.*

*Cleanse your hands, yee sinners; purge your hearts, yee double-minded: not your hands onely, with Pilate, but your hearts also, with David, Psal.* 51. who washt himselfe thoroughly, that hee became cleere as the picked glasse, and white, as the snow in *Salmon*.

*Quest.*

But where, and how must wee wash?

*Ans.*

Yee cannot wash in innocencie, wash you therefore in teares: *Be miserable* (saith the Apostle:) so yee are, but feele your selves to be so, even unto mourning. Nay, dwell upon it so long, till yee draw teares from your eyes; yea, teares

teares of blood from your hearts, if it were possible. Sinne in the soule, is like the head of a bearded arrow in the body; and is thereto compared (as some of good note conceive) in that 2 *Corinthians*, 12. 7. which will not be pull'd out, without paine and blood-shed. *Afflict your selves* therefore, (be active in it, for some are humbled, but not humble; low, but not lowly) and *mourne and weepe*: or if thou canst not weepe, let it be the fruit of thy constitution, and not of thy corruption; in vvhich case, dry sorrow may be as good as wet. But, weepe if thou canst; yea weepe, till yee can vveepe no longer. They which will not weepe here, shall have their eyes whipt out in hell: they that will not waile among men, shall howle among devills.

For

σκόλοψ ἐν  
σαρκί.

Pœnitentia q.  
pœnitentia.

For your helpe herein, *Let your laughter be turn'd into mourning, and your joy into heaviness*: As vvho should say, Call off your thoughts and affections from matters of mirth, and set them all a worke upon sorrowfull objects. Make use of all meanes, improve all occasions, turne all the streames into this one channell, for the driving of that mill may grinde the heart. Thus, *Humble your selves under the mighty hand of God*, and be zealous in it, *and hee shall lift you up* in due time. As in the meane while, this zeale in repenting, shall speake you sound and ~~serious~~ in your godly sorrow, one effect whereof is Zeale, *2 Corinthians, 7. 11.*

But then, secondly, our sorrow must be, (as that of those *Corinthians* was) unto a *transmutation*, or inward change.

Our

iv xgagw.  
2 Pet. 5. 7.

ew ta'vold.

Our Contrition must be  
ioyn'd with Conversion, else  
all's lost, for this latter is the  
consummation of the former,  
and the seale of its sincerity.  
Here then, you must set to  
worke againe, and be zealous  
in it. Let your crosses teach  
you, to cast away all your  
transgressions, *Ezekiel*, 18.  
31. to turne from all your  
wickedness; *Acts*, 8. 22. re-  
pent of all your dead workes,  
*Hebrewes*, 6. 1. put off all the  
fruites of the flesh, *Colos-  
sians*, 3. 9. Spare no sinne,  
but least of all thy beloved  
sinne, thy familiar-devill:  
pitch thy hatred chiefly up-  
on that, fight neither against  
small nor great in compari-  
son of that: say of it, as *Ha-  
man* of *Mordecai*, What  
availes me any thing so long  
as that liveth? but that once  
dead, the rest will soone  
follow, as all the servants  
attend

n Neh. 3. 13.

attend the masters funerall. Let *Ioab* dye, though it be by the hornes of the Altar. Let *Adoniah* loose his head, though *Bathsheba* intercede for him: bring out the dead carcasses of these Arch-rebels out of the palace of your hearts, thorough the *dung-port* <sup>n</sup> of your mouthes: yea spet forth that filth with utmost indignation. And as *Amnon* put away *Tamar* with extreme distaste, after he had abused her: so let us deale by our sweete sins. Affliction sanctified will soone teach Gods *Israel* to pollute the idols which themselves had perfumed, and to say to the workes of their owne hands, *Get thee hence: Isay* 30. 20, 21, 22. What have I to doe any more with Idols? *Hoseah* 14. 8. those idols of mine owne heart? said *Ephraim*, after that he had bewailed his owne untamednesse with

with teares, and upon corrections of instruction smote upon his thigh. *Jeremiah*. 31. 18, 19 : as that *Publican* upon his brest, who would as willingly have beene knocking upon the sinne in his heart, & giving it the blew eye<sup>z</sup> that *Saint Paul* did, if he could have come at it. This then is that we have all to doe : and this the Lord lookes for at our hands ( specially ) when we are in any affliction ; to cease from our owne workes, *Hebrewes*, 4. 10. to keepe us from our owne wickednesse, 2 *Sam*. 22. 23. and not turne after the way of our owne hearts, *Esay*, 57. 17. to purge our selves from all filthinesse of flesh, and spirit, ( as the Viper, when he is washed, casts up his poison ) and to perfect holinesse in the feare of God : 2 *Cor*. 7. 1. For else, all our pretended contri-

2 *Cor*. 9. 27.

Corinth-

29.

contrition ; if it be not attended with Reformation , is but as the crouching of a fox ; which being taken in a snare lookes lamentably , but 'tis onely to get out. It was a grievous complaint God made of his people. *Isay , 53. 17. I hid mee , and was angry , yet they went on proudly in the way of their owne hearts. And againe by the Psalmist ; whiles hee slew them , then they sought him , yea they returned , and enquired earily after God. Nevertheless their heart was not right with him , neither were they stedfast in his covenant , &c. Psalme , 78. 34 , 37.* While God was in whipping them , they cryed , as children. *I'le doe no more , I'le doe no more : but when the rod was removed , and the smart a little over , their promise was forgotten , and they*



They as bad as before: Like as a dog when he comes out of the water, shakes his eares, and as a swine when washt, returns againe to the guzzle. How much better *David*? He sware (and he would stand to it) to keepe Gods statutes. *Psal.* 119. 106. And when did he sweare, but in the time of his affliction? Remember *David*, Lord, with all his afflictions. Who sware unto the Lord, and vow'd unto the mighty God of Iacob, &c. *Psal.* 131. 1, 2. And this he perform'd as well *Psalme*, 66. 14. & 61. 8. for he knew 'twas better not to vow, then to vow, and not to pay, *Eccles.* 5. 4. Hence his fervour and fidelity. He knew the Lord takes no pleasure in fooles, 1b: such as though they be brayed in a mortar, yet will not put away their folly. All Gods children are the better for whip-

Dei fumen-  
tum sum, &  
bestiarum  
dentibus mo-  
lor, ut purus  
& sincerus  
panis repe-  
riar Ignat.  
Iohn Careles  
in a letter to  
M. Philpot.

whipping, the brighter for scouring, the purer for fining, the healthier for physicking. *If the outward man decay, the inward is renewed, 2 Corinthians, 4. 16.* the winter of the one, is the Spring of the other. If they be pruned by afflictions, they *bring forth more fruit, Iohn 15. 2.* If launced by Gods hand, *the very blemme of the wound purgeth out evill; Proverbs, 20. 30.* If they passe the Flaile, Fanne, Millstone, Oven, it is all but to fit them for the Lords owne tooth, *as a sweet meate-offering in a cleane vessell, Esay 66. 20.* You know, (said that holy Martyr) the vessell before it bee made bright, is soyled with oyle and other things, that it may scoure the better. Oh happy be you, that you be now in this scouring-house: for shortly you shall bee

be set upon the celestiaall shelve,  
 as bright as Angels. Every  
 affliction sanctified, rubbs off  
 some rust, melts off some  
 drosse, straines out some cor-  
 ruption, (*Iob 10. 10. God  
 straines out our moles, whiles  
 our hearts are poured out like  
 milke*, with grieve and feare)  
 empties and evacuates some  
*superfluitie of naughtinesse*, be-  
 numms our lusts at least, (as  
 winter doth the Serpent) that  
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 zeale, and larger affections,  
*Esa. 26. 11. raked out  
 of the ashes, 2 Tim. 1. 6. and  
 kindled by this coale from  
 Gods altar, whereby wee be-*

L

come

ἀναζωο-  
 ποιῶ.

Nube solet  
pulsâ candi-  
dus ire dies.

come more active, and ready to every good vvord and worke. Some blessing it ever leaves behind it; as the river of *Nilus*, which by over-flowing the land of *Egypt*, fattens and fills it with flowers and fruites. What though the Saints lye drown'd (as the fertile meddowes doe, under the floods) all winter long? the comfort is, *God sits upon the floods*, *Psal.* 29. 10. and shall shortly set them upon a rocke that is higher than they, *Psal.* 61. 2. out of the reach of trouble. As certaine as is the vicissitude and interchangeable course of Winter and Summer, darknesse and light, Evening and morning; so certaine shall the change of the godly bee. God will bring them from *Marah* to *Elim*, *Numb.* 33. 9. from a place of bitternesse, to springs of sweet water; from a dry and barren wildernesse

to a pleasant station. Hee will remove them ere-long (after they have suffer'd a while<sup>h</sup>, and paid a little for their learning, under this sterne and sharpe schoolemaster, Affliction) into an higher forme in Christs schoole, yea to the University of Heaven; Where the Arch-prophet himselfe shall teach us immediately with his his owne mouth, and *shew us great and hidden things that we knew not*, *Jerem. 33. 3.* such as Saint Paul heard in his heavenly rapture: and such as those good foules are ever in hearing, *which came out of great tribulation, and have washed their robes, and made them white in the blood of the lambe*, *Revel. 7. 14.* Here wee are but learning our *ABC*, and our lesson is never past *Christ's-crosse*, (as that Martyr phraied it) and our walke is still home by the Weeping-crosse: but

L 2

then

h 1 *Ps. 5. 10*

*Quis non patiat*  
*tur, ut spo-*  
*tiatur?*

then, the Ransomed of the Lord  
shall returne, and come to Sion  
with songs, and everlasting joy  
upon their heads: they shall ob-  
taine joy and gladnesse, and  
sorrow and sighing shall  
flee away, Esay

35. 10.

FINIS.

24 QC 62





**P**erlegi tractatum  
hunc, dignum-  
que iudico qui typis  
mandetur.

**T H O: W Y K E S**  
R. P. Episc. Lond.  
Cap. Domest.



GODS  
LOVE-TOKENS,  
AND  
THE AFFLICTED

Mans LESSONS:

Brought to light, and layd  
before him in two fruitfull and  
seasonable Discourses upon  
*Revel. 3. 19.*

Comforting under, and directing  
unto a right use of our personall,  
and publike crosses and calamities.

By JOHN TRAPP, *M. A.* and Preacher  
of Gods Word at *Luddington* in  
*Warwick-Shire.*

*HEB. 12. 6.*  
*Whom the Lord loveth, he chasteneth.*

*Aug. Confess. li. 10 c. 4.*  
*Amor ille paternus, sine approbet me, sine  
improbet me, diligit.*

LONDON,  
Printed by RICHARD BADGER.  
1637:



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Si servulum tuum videas, peccata propria confitentem, ultro offerre se po-  
ne, insecte-  
ris, & ignosces: de domini miseratione diffidis? *Ambr.*  
*in Psal. 37.*  
\* Acts and Monuments, in Edm. 1.

ἀντὶ τῆς  
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by bowing downe the head, casting downe the body, a softly gate, a lowv kinde of language, like broken men; putting sackcloth on their loynes, and ashes on their heads, as those that had deserved to be as farre under ground as they vveré novv above. Yea in a time of common calamity the Lord called his people to baldnesse<sup>n</sup> for sinne, vvhich in other cases vvas forbidden, *Dent.*

*n Isa. 32.*

*14. 1.* And *Ezra* practised it accordingly, vvhén he rent his mantle, and his garment, and pluckt off the haire of his head and of his beard, and with knees bent, and hands spread out, he cried, O my God, I am ashamed and blush to lift up my face to thee, &c. *Ezra, 9. 3, 6.* Yea *David* vvent further then this: for not content to vvashe his bed, even his under-bed vwith his teares vvhich he had defiled vwith

vwith his finnes, he made a  
 reall resignation of himselfe  
 and all he had into Gods hands,  
 as having forfeited all. *If hee  
 thus say, I have no delight  
 in him, behold here am I, let  
 him doe to mee as seemeth good  
 unto him, 2 Samuel, 15. 26.*  
 So another time, vwhen the  
 Lord pleaded against him with  
 pestilence and blood: *Ezekiel,*  
*38. 22.* he stood forth and  
 offered himselfe to the stroke  
 of the punishing Angell,  
 vwith *Me, me, ego qui fevi, in  
 me conuertero ferrum: 'Tyvas I,*  
*'tyvas I, let thine hand, I pray  
 thee, be against me and my fa-  
 thers house.* And the like must  
 be done, of us, in case of Gods  
 displeasure iustly conceived a-  
 gainst us. Let the glory be to  
 him, take the shame and blame  
 of it to our selves, submit to  
 any thing that he shall see  
 good to inflict. Say, Here I  
 am, let him doe to me as  
 seemeth

*Virg. Aenid.*

*2. Sam. 24. 17.*

seemeth him best. If God  
vwill have my life, here it  
is : if my goods, here they  
are ; if my children, or any  
other deare pledge of his for-  
mer favour, I resigne them  
freely into his hands. I am  
lesse then the least of his mer-  
cies ; I am worthy the hea-  
viest of his judgments : I  
have deserved to be destroyed,  
yea to be hurl'd into hell.  
This is that judging of our  
selves that the Scripture calls  
to : and this is that submit-  
ting our selves to God, that  
Saint *James* presseth with  
such variety of expressions :  
*chapt. 4. 7, 8, 9, 10. Draw  
nigh to God, saith hee, and  
God will draw nigh unto you.*  
Come neere unto him, as *Iu-  
dah* did once to *Ioseph*, and  
say, *O my Lord, let thy ser-  
vant I pray thee, speake a  
word in my Lords eares, and  
let not thine anger burne a-  
gainst*



gainst thy servant, Genesis 44.  
18.

Ob.

Wee dare not draw nigh to God, for hee is an holy God, hee will not forgive our transgressions nor our sins, Iosh. 24. 19.

Sol.

Cleanse your hands, yee sinners; purge your hearts, yee double-minded: not your hands onely, with *Pilate*, but your hearts also, with *David*, *Psal.* 51. who washt himselfe so thoroughly, that hee became cleere as the picked glasse, and white, as the snow in *Salmon*.

Quest.

But where, and how must wee wash?

Ans.

Yee cannot wash in innocencie, wash you therefore in teares: *Be miserable* (saith the Apostle:) so yee are, but feele your selves to be so, even unto mourning. Nay, dwell upon it so long, till yee draw teares from your eyes; yea, teares

teares of blood from your hearts, if it were possible. Sinne in the soule, is like the head of a bearded arrow in the body; and is thereto compared (as some of good note conceive) in that 2 *Corinthians*, 12. 7. which will not be pull'd out, without paine and blood-shed. *Afflict your selves* therefore, (be active in it, for some are humbled, but not humble; low, but not lowly) and *mourne and weepe*: or if thou canst not weepe, let it be the fruit of thy constitution, and not of thy corruption; in vvhich case, dry sorrow may be as good as wet. But, weepe if thou canst; yea weepe, till yee can vveepe no longer. They which will not weepe here, shall have their eyes whipt out in hell: they that will not waile among men, shall howle among devills.

For

σκόρο-† ἐν  
σαρκί.

Pœnitentia q.  
punientia.

For your helpe herein, *Let your laughter be turn'd into mourning, and your joy into heavinesse*: As vvhich should say, Call off your thoughts and affections from matters of mirth, and set them all a worke upon sorrowfull objects. Make use of all meanes, improve all occasions, turne all the streames into this one channell, for the driving of that mill may grind the heart. Thus, *Humble your selves under the mighty hand of God*, and be zealous in it, *and hee shall lift you up in due time*. As in the meane while, this zeale in repenting, shall speake: you found and serious in your godly sorrow, one effect whereof is *Zeale*, 2 *Corinthians*, 7. 11.

But then, secondly, our sorrow must be, (as that of those *Corinthians* was) unto a *transformation*, or inward change.

Our

ἐν ᾧ καὶ  
1 *Pet.* 5. 7.

μεταβολή.

Our Contrition must be ioynd with Conversion, else all's lost, for this latter is the consummation of the former, and the seale of its sincerity. Here then, you must set to worke againe, and be zealous in it. Let your crosses teach you, to cast away all your transgressions, *Ezekiel*, 18. 31. to turne from all your wickedness, *Acts*, 8. 22. repent of all your dead workes, *Hebrewes*, 6. 1. put off all the fruites of the flesh, *Colossians*, 3. 9. Spare no sinne, but least of all thy beloved sinne, thy familiar-devill: pitch thy hatred chiefly upon that, fight neither against small nor great in comparison of that: say of it, as *Haman* of *Mordecai*, What availes me any thing so long as that liveth? but that once dead, the rest will soone follow, as all the servants attend

n *Neh.* 3. 13.

attend the masters funerall. Let *Ioab* dye, though it be by the hornes of the Altar. Let *Adoniah* loose his head, though *Bathsheba* intercede for him: bring out the dead carcasses of these Arch-rebels out of the palace of your hearts, thorough the *dung-port* of your mouthes: yea spet forth that filth with utmost indignation. And as *Amnon* put away *Tamar* with extreme distaste, after he had abused her: so let us deale by our sweete sins. Affliction sanctified will soone teach Gods *Israel* to pollute the idols which themselves had perfumed, and to say to the workes of their owne hands, *Get thee hence: Isay* 30. 20, 21, 22. What have I to doe any more with Idols? *Hoseah* 14. 8. those idols of mine owne heart? said *Ephraim*, after that he had bewailed his owne untamednesse with

with teares, and upon corrections of instruction smote upon his thigh. *Jeremiah*. 31. 18, 19 : as that *Publican* upon his brest, who would as willingly have beene knocking upon the sinne in his heart, & giving it the blew eye<sup>z</sup> that *Saint Paul* did, if he could have come at it. This then is that we have all to doe : and this the Lord lookes for at our hands (sp. cially) when we are in any affliction ; to cease from our owne workes, *Hebrewes*, 4. 10. to keepe us from our owne wickednesse, 2 *Sam*. 22. 23. and not turne after the way of our owne hearts, *Esay*, 57. 17. to purge our selves from all filthinesse of flesh, and spirit, (as the Viper, when he is lashed, casts up his poison) and to perfect holinesse in the feare of God : 2 *Cor*. 7. 1. For else, all our pretended contri-

21 *Cor*. 9. 27.  
~~corrupt~~  
 20.

contrition, if it be not attended with Reformation, is but as the crouching of a fox; which being taken in a snare lookes lamentably, but 'tis onely to get out. It was a grievous complaint God made of his people. *Isay, 53. 17. I bid mee, and was angry, yet they went on forwardly in the way of their owne hearts. And againe by the Psalmist; whiles hee slew them, then they sought him, yea they returned, and enquired earcly after God. Nevertheless their heart was not right with him, neither were they stedfast in his covenant, &c. Psalme, 78. 34, 37.* While God was in whipping them, they cryed, as children. *I'll doe no more, I'll doe no more: but when the rod was removed, and the smart a little over, their promise was forgotten, and they*

They as bad as before: Like as a dog when he comes out of the water, shakes his eares, and as a swine when washt, returns againe to the guzzle. How much better *David*? He sware (and he would stand to it) to keepe Gods statutes. *Psal.* 119. 106. And when did he sweare, but in the time of his affliction? *Remember David, Lord, with all his afflictions. Who sware unto the Lord, and vow'd unto the mighty God of Iacob, &c. Psal.* 131. 1, 2. And this he perform'd as well *Psalme*, 66. 14. & 61. 8. for he knew 'twas better not to vow, then to vow, and not to pay, *Eccles.* 5. 4. Hence his fervour and fidelity. He knew the Lord takes no pleasure in fooles, *ib*: such as though they be brayed in a mortar, yet will not put away their folly. All Gods children are the better for whip-



whipping, the brighter for scouring, the purer for fining, the healthier for physicking. *If the outward man decay, the inward is renewed, 2 Corinthians, 4. 16.* the winter of the one, is the Spring of the other. If they be pruned by afflictions, they bring forth more fruit, *John 15. 2.* If launced by Gods hand, the very blewnesse of the wound purgeth out, evill; *Proverbes, 20. 30.* If they passe the Flaile, Fanne, Millstone, Oven, it is all but to fit them for the Lords owne tooth, *as a sweet meate-offering in a cleane vessell, Esay 66. 20.* You know, (said that holy Martyr) the vessell before it bee made bright, is soyled with oyle and other things, that it may scoure the better. Oh happy be you, that you be now in this scouring-house: for shortly you shall bee

Dei frumentum sum, & bestiarum dentibus molor, ut purus & sincerus panis repariar. Ignat. John Careles in a letter to M. Philpot.

be set upon the celestiall shelve,  
as bright as Angels. Every  
affliction sanctified, rubbs off  
some rust, melts off some  
drosse, straines out some cor-  
ruption, (*Iob 10. 10. God  
straines out our mores, whiles  
our hearts are poured out like  
milke, with griefe and teare*)  
empties and evacuates some  
*superfluitie of naughtinesse*, be-  
numbs our lusts at least, (as  
winter doth the Serpent) that  
they cannot doe us so great  
hurt: makes us partakers of  
some more of Gods holinesse:  
brings forth some quiet fruit  
of righteousness, to them that  
are thereby exercised. Some  
good is ever done; the least  
that can come of it, is to doe  
good duties better, with grea-  
ter zeale, and larger afflic-  
tions, *Esa. 26. 11. raked out  
of the ashes, 2 Tim. 1. 6. and  
kindled by this coale from  
Gods altar, whereby wee be-*  
L come

ava<sup>u</sup>tt<sup>u</sup>  
piv.

Nube salte  
pulsā candi-  
dus ire dies.

come more active, and ready to every good vvord and worke. Some blessing it ever leaves behind it; as the river of *Nilus*, which by over-flowing the land of *Egypt*, fattens and fills it with flowers and fruites. What though the Saints lye drown'd (as the fertile meddowes doe, under the floods) all winter long? the comfort is, *God sits upon the floods*, *Psal.* 29. 10. and shall shortly set them upon a rocke that is higher than they, *Psal.* 61. 2. out of the reach of trouble. As certaine as is the vicissitude and interchangeable course of Winter and Summer darknesse and light, Evening and morning; so certaine shall the change of the godly bee. God will bring them from *Marah* to *Elim*, *Numb.* 33. 9. from a place of bitternesse, to springs of sweet water; from a dry and barren wildernesse

to a pleasant station. Hee will remove them ere-long (after they have suffer'd a while<sup>h</sup>, and paid a little for their learning, under this sterne and sharpe schoolemaster, Affliction) into an higher forme in Christs schoole, yea to the Vniversity of Heaven; Where the Arch-prophet himselfe shall teach us immediately with his his owne mouth, and *shew us great and hidden things that we knew not*, *Jerem. 33. 3.* such as Saint Paul heard in his heavenly rapture: and such as those good soules are ever in hearing, *which came out of great tribulation, and have washed their robes, and made them white in the blood of the lambe*, *Revel. 7. 14.* Here wee are but learning our *A B C*, and our lesson is never past *Christs-crosse*, (as that Martyr phrased it) and our walke is still home by the Weeping-crosse: but

L 2: then

h. 1 Pet. 5. 10

Quis non patitur, ut possit curare?

then, the Ransomed of the Lord  
shall returne, and come to Sion  
with songs, and everlasting joy  
upon their heads: they shall ob-  
taine joy and gladnesse, and  
sorrow and sighing shall  
flee away, *Esay*

35. 10.

**FINIS.**



ard  
ion  
joy  
ob-  
d-